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THE JOURNAL OF THE MOSCOW PATRIARCHATE

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Joint Prayer

of Representatives of the Churches of the Soviet Union
and the National Council of the Churches of Christ in the United States
of America for Success of the Soviet-American Summit Meeting

APPEAL

by His Holiness Patriarch ALEKSY II of Moscow and All Russia
to the People of God Who Prayed in the Patriarchal Cathedral
of the Epiphany in Moscow on July 28, 1991

Beloved in Christ brothers and sisters!

Our father, St. Serafim the Miracle Worker of Sarov, testifies that "every act of virtue and charity, performed for the sake of Christ, brings the grace of the Holy Ghost, but prayer brings even more of it... Through a prayer we are given a supreme honour to converse with Him Himself, the Most Gracious Creator of All Things the Lord God and Saviour of our souls..." (from the saint's reflections on "The Purpose of Christian Life" recorded by N. Motovilov).

On this day, Sunday, we, who proceed from Moscow with the holy relics of the great zealot of faith and piety of the Land of Russia to the Diveyevo Convent of the Trinity, offer up our fervent prayers together with the pious flock of the ancient city of Nizhni Novgorod and join them, beloved Muscovites, to your ardent prayer to the Lord both of the dead and living (Rom. 14.9; 2 Thess. 3.16).

Today I call upon you to offer up your prayer to the Lord for the people who are invested with an enormous responsibility for the destinies of countries and peoples, for the presidents of the Soviet Union and the United States of America, who are to meet in Moscow in the coming days to consider many important problems, including the reduction of nuclear weapons.

In the first place, it is a thanksgiving prayer. We thank the Pantocrator, our Lord Jesus Christ, for He has hearkened to our prayerful sigh and blessed the efforts of the leaders of our countries to free mankind from the all-destroying nuclear weapons. We believe that the coming days will witness the beginning of this great endeavour which is being undertaken in the vital interests of the entire human race.

The international community is now on the threshold of its deliverance from the burden of fear and from the apocalyptic threat of the destruction of God's creation, on the threshold of freeing itself from the colossal waste of finances and resources which are so necessary to quench the crying needs of a great part of the world's population.

At the same time this is also our supplicatory prayer. We beseech the All-Merciful Lord to bless the further advance of our peoples, peoples of all countries, towards that desired time when, to quote Prophet Isaiah, peoples *shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more* (Isa. 2.4).

My beloved, the Lord told us: *Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you* (Mt. 7.7) and then: *all things, whatsoever ye shall ask in prayer, believing, ye shall receive* (Mt. 21.22).

Let us address Him, the Merciful, also with our prayers for blessing the efforts of the leaders of our two countries to reach mutual understanding in the settlement of the problems which are of such importance to the peoples of the whole world.

May the grace and peace from God the Father and the Lord Jesus Christ our Saviour be with you all. Amen.

ALEKSY, Patriarch of Moscow and All Russia

Joint Statement by US and Soviet Church Leaders upon the Conclusion of the Summit Meeting Between Presidents Mikhail Gorbachev and George Bush

Moscow, July 30-31, 1991

Representatives of the National Council of the Churches of Christ in the USA and of the Churches in the Soviet Union met for the fifth time to pray to the Lord for a favourable outcome of the talks between the leaders of our two countries.

Six years ago in Geneva, when Ronald Reagan and Mikhail Gorbachev took the first steps together towards easing tensions between their two countries, ardent prayers were offered up by Christians and Churches not only in the United States and the Soviet Union but around the world, prayers that peace and justice might prevail, an end be put to the cold war and a new era initiate in worldwide cooperation in establishing justice.

Church leaders from the Soviet Union and the United States met in Geneva and, during the following summits, in the Soviet and US capitals, praying that the spirit which marked their joint endeavours to overcome the barriers dividing their peoples would be reflected in the thoughts of their heads of state. Joint prayers were said in connection with the summit meetings in Geneva (1985), Washington (1987), Moscow (1988) and Washington (1990).

For 35 years we have been taking an active part in regular exchanges and joint discussions which were not even broken off during times of extreme tension between our governments. We admit that we have not overcome all the differences in doctrines, languages, culture and traditions which have divided our Churches through the centuries. But by the grace of God our Churches sometimes managed to form one of the few channels for trust by way of dialogue, cooperation and human contacts between the American and Soviet peoples. We have prayed and worked together over decades for a day when peace will triumph between our peoples, when the monstrous arsenals are cut and finally eliminated and the enmity between our countries, which led to conflicts and wars the world over, gives way to a climate of trust and cooperation.

In these days we gave thanks to God that our prayers had been heard.

Official representatives of our governments signed over new agreements extending the range of technological cooperation and human contacts between our countries. But most important of all is that Presidents Bush and Gorbachev signed the Strategic Arms Reduction Treaty providing for major cuts in some of the most dangerous types of nuclear weapons held by our countries and thus scaling down nuclear confrontation. Together with the Intermediate Nuclear Forces Treaty signed earlier,

this agreement makes the world a safer place for all.

We also thank God for the joint efforts made by the leaders of our two countries to promote the settlement of regional conflicts. These efforts led to agreements on the settlement in several countries of conflicts which claimed hundreds of thousands of lives at the time of the cold war. The United Nations, the organization on which the world pins its hopes for peace, security and the defence of human rights, has gained in strength and been able to play a new role as a mediator in internal conflicts and as a peacemaker.

Dawn of a New Day

Following the summit meeting in Moscow it may be said for sure that the cold war has come to an end. The face of Europe has changed fundamentally in the context of the Helsinki Final Act of the Conference on Security and Cooperation in Europe. Many of the dreams harboured by the peoples of Eastern Europe about broader freedoms and democratic institutions have come true. A new day has dawned for the peoples of Southern Africa; the way has been paved for peaceful solutions to protracted conflicts in the Horn of Africa, South-East Asia and Central America. Regional governments are gradually gaining scope for peace initiatives. New hope has arisen that the recent efforts made by the United States and the Soviet Union towards talks aimed at a comprehensive settlement of the Middle East conflict in line with the relevant United Nations resolutions may be crowned with success.

For all this we give thanks to God in His infinite mercy.

But the Biblical concept of truth and peace based on justice for all, *a new heaven and a new earth* (Rev. 21.1), one which has been a source of inspiration to Christians for centuries, is still very far from being a reality.

Poor people, and children in particular, in our countries and around the world, continue to pay the enormous price of the cold war. The arms race has weakened the economies of our countries and others alike, bringing the prospect of world economic collapse into the realms of possibility. There has been a failure to exploit the new possibilities of rechannelling unproductive spending on armament into effective investment in industrial infrastructures and the satisfaction of urgent social needs of our peoples. The world trade in conventional weapons,

our two countries are largely engaged in, continues to exhaust the economies of poor countries at a frightening pace, to encourage the use of force around the world and to exacerbate innumerable national and regional conflicts.

Agenda for the Nineties

If it is true that the meeting in Moscow completed the agenda for the eighties, then it is no less so that the agenda for the nineties is just being defined. It is essential to begin working out a new world order, not one to be presented as a *fait accompli* to countries "of secondary importance", but a world order of which they are co-authors.

Though they are very promising, the new conditions around the world at the same time carry the seeds not only of a bright future but also of potentially disastrous conflicts between the rich and the poor, and among racial, ethnic and national groups which have been forgotten and deprived of all privileges in our countries and throughout the world. For the seeds of possibility to sprout, it is essential to include the following elements in the new agenda to which our leaders must apply themselves with redoubled persistence:

1. Major economic and structural reforms in the Soviet Union and the United States focusing on the poor and involving rapid steps towards converting the economy from military projects to social ones.

2. An economic reform on a worldwide scale so as to give the poor countries of the world fair access to technology and world markets and grant them most-favoured-nation treatment to allow them to compete with the leading industrial nations.

3. Immediate steps to stop the trade in conventional arms and to control it.

4. Continuation of work on a disarmament agenda with a view to halting research into, and the development, production and use of nuclear, chemical and biological weapons and other means of mass destruction, and the undertaking of obligations to eliminate existing stockpiles.

5. A further extension of the possibilities open to the United Nations, regional and other intergovernmental organizations concerned with the settlement of conflicts and the prevention by peaceful means of armed conflicts between countries and peoples.

6. Closer cooperation in placing on a sound foundation the consumption of energy and industrial production, as well as other practices posing a threat to the world environment.

7. Persistent and determined endeavours to settle remaining conflicts, particularly that in the Middle East, with the full participation of all affected parties.

Concern about the Destiny of the Peoples of the Soviet Union

During the days we said our joint prayers in Moscow we rejoiced at the enormous progress made by the peoples of the Soviet Union since the initiation of the policy of glasnost and perestroika. But we are alarmed at the complicated, unstable and dangerous state of affairs prevailing at the present time. We are saddened by the violence which many people are suffering even now and disturbed at the prospect of the same fate for others. We do not claim to have a ready solution for all these problems, but we are aware that we bear responsibility for them towards each other. Apostle Paul tells us that we are all members of the body of Jesus Christ, and *whether one member suffers, all the members suffer with it* (1 Cor. 12.26).

Looking to the Future of Our Joint Endeavours

We again give our thanks to God for the World Council of Churches which helped us to join together and stand united, and we ask that the members of the world ecumenical community continue to lend us support, approve of our actions and give us advice. We renew our commitment to work together with people of other creeds, who, just as we, long for peace and justice.

We are convinced that we are surrounded by a host of witnesses and martyrs of the Church of Christ and now as in previous ages we seek to learn from them the spiritual and theological wisdom that will be so essential in the decade to come. We must undoubtedly verify our desire and efforts to achieve the unity which we see in the single body of Christ against the variety that exists, for the Lord gave different gifts to different members in order to strengthen the body.

We are also aware that we have the vocation to do our duty in a world where we coexist with believers of other denominations, whose striving for peace and justice is as strong as ours. We confirm to them our desire and commitment to cooperate with them in the work to create a world where the God-given dignity of every man and woman will be respected and glorified.

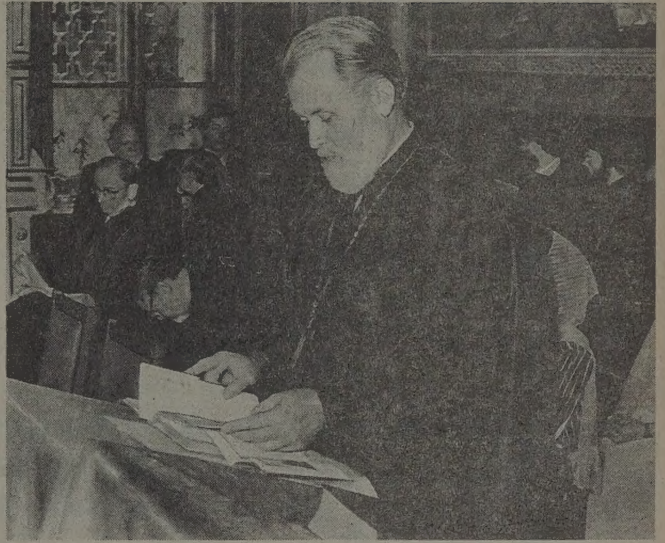
As Christian clergymen of the United States and the Soviet Union, we have renewed our commitment to pray and serve the Lord jointly. May the Lord grant us His mercy and give us the courage to remain together in future as well, facing new prospects and problems and remaining loyal to our common Christian vocation to be envoys of peace and reconciliation (cf. Eph. 2).

Joint Prayer

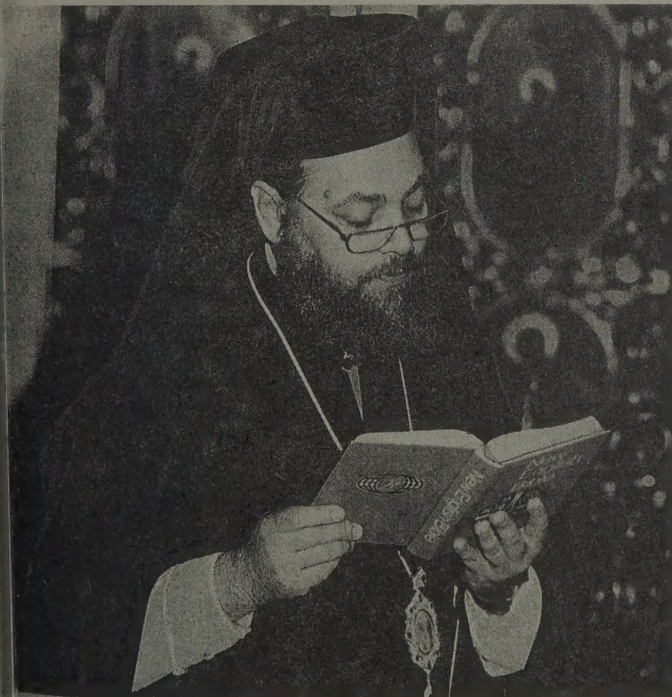
On July 30 and 31, 1991, a joint prayer service of representatives of the Churches of the Soviet Union and the National Council of the Churches of Christ in the USA was held in Moscow's Resurrection



Metropolitan Pitirim of Volokolamsk and Yuriev greeting the participants in common prayer in the Church of Resurrection



Archpriest Leonid Kishkovsky (Orthodox Church in America), President of NCCC USA



Bishop Niphon of Philippopolis, the representative of the Antiochian Patriarchate reading the Gospel



Rev. Dr. Newton Turber (Presbyterian Church, USA) officiating at the divine service

Church (Voskreseniye Sloveshcheye) in Nezhdanova St. for the success of the summit meeting of the Soviet President Mikhail Gorbachev and US President George Bush. This was the fifth time that church figures of the Soviet Union and the United States of America met to offer up prayers for a successful outcome of the meeting of the leaders of the two countries. Taking part in the prayer service were

representatives of the Russian Orthodox Church, the Georgian Orthodox Church, the Union of Evangelical Christians-Baptists, the Evangelical Lutheran Church of Lithuania, dean of the Metochion of the Antiochian Orthodox Church in Moscow Bishop Niphon of Philippopolis, and dean of the Metochion of the Bulgarian Orthodox Church in Moscow Archimandrite Gavriil. Those who took part in the service from the American side included Archpriest Leonid Kishkovsky (President of the NCCC USA, the Orthodox Church in America), the Rev. Dr. Bruce Rigdon (the Presbyterian Church), the Rev. Dr. Martin Baily (the United Church of Christ), the Rev. Dvein Epps (the Presbyterian Church of the USA), the Rev. Dr. Newton Turber (the Presbyterian Church of the USA), Mrs. Joan Lofgren (the Evangelical Lutheran Church of the USA),

Mr. Michael Harmon (the United Methodist Church).

The participants in the joint prayer service were greeted by Metropolitan Pitirim of Volokolamsk and Yuriev. Protopresbyter Vitaly Borovoi (the Russian Orthodox Church) read out an Address by His Holiness Patriarch Aleksy II of Moscow and All Russia to all those who prayed for the success of the summit meeting.

The prayer service was conducted in turn by representatives of the Churches of the Soviet Union and the USA to the accompaniment of the choir of the Resurrection Church, which sang canticles of the Orthodox Church.

The participants in the joint prayer service for the success of the summit meeting received a telegram from Archbishop Janis Pujats of Riga (the Church of Latvia), supporting them in their prayerful vigil

Session of the Coordinating Committee of the Churches of the Soviet Union and the National Council of the Churches of Christ in the USA

The Coordinating Committee for Church Contacts Between the United States of America and the Soviet Union held a session in the Department for External Church Relations of the Moscow Patriarchate on August 1, 1991. Taking part in this session were:

From the Russian Orthodox Church—Protopresbyter Vitaly Borovoi, Deputy Head of the Depart-

ment for External Church Relations of the Moscow Patriarchate; Archpriest Viktor Petlyuchenko, Deputy Head of the DECR; Archpriest Vladimir Veriga; Hegumen Innokenty Pavlov, representative of Biblical Societies in the Soviet Union; Dr. Aleksei Buevsky, Executive Secretary of the DECR.

From the Evangelical Lutheran Church of

At the session of Coordinating Committee



Lithuania—Pastor Ionas Klemanas, head of the Consistory's Communications Department, editor of the *Baltic Bulletin*; from the Union of Evangelical Christians-Baptists—Vitaly Kulikov, Executive Secretary of the Publishing House of the All-Union Council of Evangelical Christians-Baptists; from the Russian Orthodox Old Believers' Church—Ramil Khrustalyov, assistant of Metropolitan Alimpy of Moscow and All Russia.

Taking part in the Coordinating Committee's session from the National Council of the Churches of Christ in the United States of America were: Archpriest Leonid Kishkovsky, President of the NCCC USA; Dr. Bruce Rigdon, Chairman of the Working Group of the "Relations Between the Churches of the USA and the USSR" Programme; the Rev. Dr. Martin Baily, Deputy General Secretary of the NCCC USA; the Rev. Dvein Epps, Director of the International Affairs Bureau of the NCCC in the USA; the Rev. Dr. L. Newton Turber, Director ad interim of the "Europe-USSR" Programme of the NCCC USA; Mrs. Joan Lofgren, assistant to the General Secretary of the NCCC USA.

The session's participants discussed the steps taken since the latest session of the Coordinating Committee held on January 30-31, 1990. They exchanged opinions with regard to the new situation in their countries and Churches, discussed questions relating to the structure of ecumenical relations and projects for the current and the next year, as well as plans for holding future meetings.

The participants in the session adopted a Joint Statement of Church Leaders of the USA and the USSR in Connection with the Conclusion of the Summit Meeting between Mikhail Gorbachev and George Bush.

On August 2, a press conference, devoted to the results of the meeting between representatives of the Churches of the Soviet Union and the National Council of the Churches of Christ in the USA, was held in the conference hall of the Publishing Department of the Moscow Patriarchate.

That same day a reception in honour of the delegation of the National Council of the Churches of Christ in the USA was held in the Department for External Church Relations in St. Daniel's Monastery.

LETTER by the Primate of the Church of Hellas

Your Holiness Patriarch Aleksey II of Moscow and All Russia, dear brother in the Lord Christ and concelebrant, Your Beatitude.

Herewith we inform You that we have received the holy letter of Your beloved Beatitude, dated December 29, last year, where You tell us about the deplorable church developments in the Ukraine and about their prehistory.

Having thoroughly studied everything that has been laid down in the letter of Your God-saved Beatitude, our Holy Synod decided to express to You and to the Holy Sister Russian Orthodox Church its boundless sympathy in connection with what has happened in the Ukrainian Diocese, and also its support, rejecting not only the one-sidedly and schismatically created so-called Autocephalous Church of the Ukraine, but also any departure from the canonical Church Order.

Praying and beseeching the Lord God to pacify His Church, again gathering together and returning those who deviated from Her, we kiss Your Beatitude again with a holy kiss.

Your affectionate brother in Christ,

SERAFIM, Archbishop of Athens

June 10, 1991

CONGRATULATORY MESSAGE TO PATRIARCH MAKSIM

To His Holiness Patriarch MAKSIM of Bulgaria

Sofia, Bulgaria

I congratulate Your Holiness on the twentieth anniversary of the Patriarchal enthronization. May the Most Gracious Lord fortify You in the primatial ministry for the good of the Holy Church and the God-loving Bulgarian flock entrusted to Your care.

With brotherly love in Christ,

ALEKSY, Patriarch of Moscow and All Russia

July 15, 1991

ADDRESS of the Orthodox Participants in the Congress of Compatriots to the Peoples of the Soviet Union

On August 21, 1991, a round table took place at the Department for External Church Relations, within the framework of the Congress of Compatriots held in Moscow in August 19-31, devoted to problems of religious education and philanthropy. The gathering was greeted by Metropolitan Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations. The round-table participants also discussed the situation in the capital and the country. A moleben was conducted for preventing the fratricidal war and bringing compatriots into accord. The moleben was led by His Grace Bishop Basil Rodzyanko of the Autocephalous Orthodox Church in America. At 1.30 p. m. the round-table participants adopted the following address to the peoples of the Soviet Union:

Dear compatriots, brothers and sisters,

We, the Orthodox participants in the Congress of Compatriots and children of the Russian Orthodox Church have gathered this morning at St. Daniel's Monastery in Moscow to discuss general questions of vital interest to people in the Homeland and abroad.

We cannot help expressing our deep concern over the events taking place in Moscow these days: blood has been shed, there are tanks in the streets. We call upon all voluntary and involuntary participants in the events to stop and recall that we are all children of one Earth, of one God, and that shedding the blood of your kin has always been and will be the most horrible sin of all. We want everyone to realize that political problems may only be solved through legal ways, and that violation of moral and ethical norms will never bring forth good fruit and is resolutely condemned by all Orthodox believers. Neither the people nor history will ever forgive violence or lawlessness.

And may everyone now hearken to the words of Jesus Christ: *Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand* (Mt. 12.25).

We call upon all sides involved in the conflict to immediately stop violence and start political negotiations. We will be praying for you, for all those who now see each other as enemies. Peace be with you! *Blessed are the peacemakers!* (Mt. 5.9).

August 21, 1991
1.30 p. m.
St. Daniel's Monastery
Moscow

DECISIONS OF THE HOLY SYNOD

At its session on July 18, 1991, the Holy Synod, chaired by the PATRIARCH,

HEARD: the report by His Eminence Metropolitan Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, on the Russian Orthodox Mission in Jerusalem.

RESOLVED: that Hieromonk Serafim Baryakin, a staff member of the Department for External Church Relations, be appointed as a member of the Russian Orthodox Mission in Jerusalem.

HEARD: the report by His Eminence Metropolitan Nikolai of Nizhni Novgorod and Arzamas on the appointment of a vicar of the Nizhni Novgorod Diocese.

RESOLVED: that Archimandrite Ierofei Sobolev of the Nizhni Novgorod Diocese be made Bishop of Balakhna,

Vicar of the Nizhni Novgorod Diocese, with his episcopal nomination and consecration to take place in the town of Arzamas;

that the appropriate ukase be issued.

HEARD: the report by His Eminence Metropolitan Nikolai of Nizhni Novgorod and Arzamas on the opening of the Trinity Convent of St. Serafim in the village of Diveyevo, Nizhni Novgorod Diocese.

RESOLVED: that the opening of the Trinity Convent of St. Serafim in the village of Diveyevo, Nizhni Novgorod Diocese, be blessed.

HEARD: the report by His Grace Archbishop Amvrosy of Ivanovo and Kineshma on the opening of the Convent of the Holy Dormition in the village of Dunilovo, Shuya

District, Ivanovo Region, which has been returned to the Church by a decision of the Ivanovo Regional Executive Committee.

RESOLVED: that the opening of the Convent of the Holy Dormition in the village of Dunilovo, Shuya District, Ivanovo Region, be blessed.

HEARD: the report by His Grace Bishop Anastasy of Kazan and Maryon on the opening of the Raifsky Monastery of the Mother of God in the town of Zelenodolsk, Tatarstan, returned to the Church by a decision of the local Executive Committee, and on approving the appointment of a father superior.

RESOLVED: that the opening of the Raifsky Monastery of the Mother of God in the town of Zelenodolsk, Tatarstan, Kazan Diocese, be blessed;

that Hegumen Vsevolod Zakharov be approved as Father Superior of the monastery.

HEARD: the request of His Grace Archbishop Yuvenaly of Kursk and Belgorod on the opening of the Monastery of St. Nicholas in the town of Rylsk, Kursk Region, returned to the Church by a decision of the Kursk Regional Executive Committee, and on appointment of a father superior.

RESOLVED: that the opening of the Monastery of St. Nicholas in the town of Rylsk, Kursk Region, be blessed.

HEARD: the request of His Eminence Metropolitan Serapion of Tula and Belev on the opening of the Shcheglovo Convent of the Mother of God, turned over to the Church by the local authorities, and on approving the appointment of a mother superior.

RESOLVED: that the opening of the Shcheglovo Convent of the Mother of God in the Tula Diocese be blessed;

that nun Innokentia Goryacheva be approved as acting Mother Superior of the convent.

HEARD: the report by His Grace Archbishop Pimen of Saratov and Volsk on the resumption of the activity of the Saratov Theological Seminary.

RESOLVED: that, having offered up thanks to the All-Merciful Lord, the revival of the Saratov Theological Seminary be blessed;

that Archpriest Nikolai Agafonov of the Volgograd Diocese be approved as the rector of the Saratov Theological Seminary.

CONSIDERED: Draft Statutes submitted by the chairmen of the Department for Religious Education and Catechization and of the Department for Charity and Social Service.

RESOLVED: that the submitted Draft Statutes be handed over to the Commission for the Introduction of Amendments to the Statutes of the Russian Orthodox Church for consideration and adjustment.

CONSIDERED: the place of penitence for Bishop Gavriil Steblyuchenko who is now under public penance.

RESOLVED: that in alteration of the Holy Synod decision of March 25, 1991, the Konev Monastery in the Leningrad Diocese be designated as the place for the stay of Bishop Gavriil Steblyuchenko, who is under public penance.

HEARD: the report by His Eminence Metropolitan Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, on the formation of the Joint Coordinating Commission for Cooperation Between the Russian Orthodox Church and the Evangelical Church in Germany.

RESOLVED: (1) that the report be acknowledged; 2) that the Joint Coordinating Commission for Cooperation with the Evangelical Church in Germany be composed of:

His Grace Archbishop Kliment of Kaluga and Borovsk, Deputy Head of the Department for External Church Relations;

His Grace Archbishop Longin of Düsseldorf;

Valery Chukalov, a staff member of the Department for External Church Relations.

HEARD: the report by His Eminence Metropolitan Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, on the participation of the delegation of the Russian Orthodox Church, which he headed, in the undertakings of the XXIV German Evangelical Kirchentag, held in the Ruhr Region, FRG, on June 5-9, 1991.

RESOLVED: (1) that the participation by the delegation of the Russian Orthodox Church in the events of the Evangelical Kirchentag, held after the formation of one German state, be considered as a useful contribution to the consolidation of fraternal relations between the Christians in the USSR and the FRG;

2) that hope be expressed for a further development and perfection of cooperation between the Russian Orthodox Church and the Evangelical Church in Germany.

HEARD: the report by His Eminence Metropolitan Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, on the sixth session of the Mixed Orthodox-Lutheran Commission on Theological Dialogue, held in Moscow on June 1-7, 1991, and on the participation in it of Protopresbyter Prof. Vitaly Borovoi, Deputy Head of the Department for External Church Relations, and Prof. A. Osipov of the Moscow Theological Academy.

RESOLVED: (1) that the report be acknowledged;

2) that satisfaction be expressed with the holding of the regular meeting of the Mixed Orthodox-Lutheran Commission within the precincts of the Russian Orthodox Church;

3) that the stand adopted by representatives of the Russian Orthodox Church at the meeting be approved;

4) that the Holy Synod Commission for the Promotion of Christian Unity be charged with the study of the results of the sixth session of the Mixed Orthodox-Lutheran Commission.

At its session on August 13, 1991, the Holy Synod, chaired by the PATRIARCH,

HEARD: the report by His Eminence Metropolitan Kirill of Smolensk and Kaliningrad, Chairman of the Commission for the Introduction of Amendments into the Statute of the Russian Orthodox Church, on the Draft Statutes of the Department for Church Charity Activities and Social Service, and of the Moscow Patriarchate Department for Religious Education and Catechization.

RESOLVED: that the Statutes, with the amendments introduced, be approved.

HEARD: the report by His Eminence Metropolitan Kirill of Smolensk and Kaliningrad on the 4th bilateral unofficial talks between the delegations of the Constantinople and Russian Orthodox Churches opened by His Holiness Patriarch Aleksy II of Moscow and All Russia.

RESOLVED: that satisfaction be expressed with the bilateral unofficial meeting held in the spirit of fraternal

love and mutual understanding, and the stand specially stressed of the representatives of the Constantinople Church, which declared her solidarity with our Holy Church concerning the so-called Ukrainian Autocephalous Church and the Russian Orthodox Church Outside Russia infringing upon the territory of the Moscow Patriarchate.

HEARD: the report by His Grace Bishop Yevlogy of Vladimir and Suzdal on the returning to the Church of the Bogolyubovo Monastery in the Vladimir Diocese and on the appointment of the father superior.

RESOLVED: that the opening of the Bogolyubovo Monastery in the Vladimir Diocese be blessed;
that Archimandrite Ieronim Derkach be appointed the monastery's father superior.

HEARD: the report by His Grace Archbishop German of Volgograd and Kamyshin on returning to the Church, by Decision No. 6/138-c of the Volgograd Regional Soviet of People's Deputies of July 17, 1991, of the following cloisters:

1. Ust-Medveditsky Transfiguration Monastery, Serafimovich Region;
2. Kremensky Ascension Monastery, Kletsky Region;
3. Kamenny-Brod Holy Trinity Monastery, Olkhovsky Region;
4. Dubovka Ascension Convent, Dubovsky Region.

RESOLVED: that the opening be blessed of the following cloisters in the Volgograd Diocese:

1. Ust-Medveditsky Holy Transfiguration Monastery;
2. Kremensky Holy Ascension Monastery;
3. Kamenny-Brod Holy Trinity Monastery;
4. Dubovka Holy Ascension Convent.

HEARD: the report by His Eminence Metropolitan Vladimir of Rostov and Novocherkassk on the opening of the Convent of the Iberian Icon of the Mother of God in the city of Rostov-on-Don.

RESOLVED: that the opening of the Convent of the Iberian Icon of the Mother of God in Rostov-on-Don be blessed.

HEARD: the report by His Eminence Metropolitan Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, on the situation in the Hague and Netherlands Diocese.

RESOLVED: 1) that the report be acknowledged;

2) that His Grace Bishop Simon of Brussels and Belgium be made administrator ad interim of the Hague and Netherlands Diocese.

CONSIDERED: the work of the DECR Coordinating Committee on rendering help to the population (distribution and transportation of aid, maintaining ties with dioceses, and contacts with Churches, and national Christian and charity organizations abroad) headed by His Grace Archbishop Kliment of Kaluga and Borovsk, Deputy Head of the DECR.

RESOLVED: that, in view of the establishment of the Department for Church Charity Activities and Social Service, His Grace Archbishop Sergy of Solnechnogorsk, Head of this Department, be appointed co-charman of the above-mentioned Coordinating Committee.

HEARD: the report by His Eminence Metropolitan Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, concerning the dean of the St. Nicholas Cathedral in San-Francisco (USA).

RESOLVED: that Archpriest Vladimir Veriga be relieved from the post of the dean of the St. Nicholas Cathedral in

San-Francisco, and be transferred to the Moscow Diocese to fulfil obedience at the Department for External Church Relations.

HEARD: the report by His Eminence Metropolitan Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, on the appointment of the dean of the St. Nicholas Cathedral in San-Francisco (USA).

RESOLVED: that Archpriest Grigory Priputnikov of the Chernigov Diocese be appointed to the vacant post of the dean of the St. Nicholas Cathedral in San-Francisco (USA).

At its session on September 3, 1991, the Holy Synod chaired by the PATRIARCH,

CONSIDERED: the state of affairs at the Publishing Department of the Moscow Patriarchate.

NOTE: At its session of May 8, 1991, the Holy Synod examined documents submitted as the estimate of income and expenditure of the Publishing Department. The Holy Synod resolved (Journal No. 78) that the documents could not be accepted as the estimate for 1991 for they were not drawn up properly. The Synod made comments on the estimate as a whole and on its main eight points in particular and pointed out that the estimate to be submitted should be examined along with the annual report on the previous year's estimate. The copy of the Journal No. 78 was forwarded to His Eminence Metropolitan Pitirim, Head of the Publishing Department, on May 8, 1991, reference No. 1208. In spite of this neither the estimate nor the annual report of the Publishing Department for the previous year have been submitted.

In connection with this the Holy Synod

RESOLVED: (1) that a Synodal commission be set up to inspect the financial and economic activities of the Publishing Department of the Moscow Patriarchate;

(2) that His Eminence Metropolitan Nikolai of Nizhny Novgorod and Arzamas, member of the Holy Synod, be appointed chairman of the Synodal inspection commission;

(3) that chairman of the commission submit the list of the commission's members to be approved by the Patriarch.

HEARD: the report by His Holiness Patriarch Aleksy of Moscow and All Russia on the situation in the country and society in connection with the events of August 19-21, 1991.

RESOLVED: that special Address of the Holy Synod of the Russian Orthodox Church to archpastors, pastors and all her faithful children be issued.

ALEKSY, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

FILARET, Metropolitan of Kiev and All the Ukraine

FILARET, Metropolitan of Minsk and Grodno, Patriarchal Exarch to All Byelorussia

IOANN, Metropolitan of Leningrad and Ladoga

YUVENALY, Metropolitan of Krutitsy and Kolomna

KIRILL, Metropolitan of Smolensk and Kaliningrad, Head of the Department for External Church Relations

NIKOLAI, Metropolitan of Nizhny Novgorod and Arzamas

VLADIMIR, Archbishop of Tashkent and Central Asia

YEVGENY, Archbishop of Tambov and Michurinsk

VLADIMIR, Archbishop of Kishinev and Moldova

PANTELEIMON, Bishop of Arkhangelsk and Murmansk

ALEKSANDR, Bishop of Kostroma and Galich

VLADIMIR, Metropolitan of Rostov and Novocherkassk
Chancellor of the Moscow Patriarchate

His Holiness Patriarch ALEKSY II Visits the Department for External Church Relations

On July 15, 1991, His Holiness Patriarch Aleksey II of Moscow and All Russia visited the Department for External Church Relations of the Moscow Patriarchate.

Having arrived in the DECR building in St. Daniel's Monastery, His Holiness the Patriarch went to the assembly hall where the singing of the prayer "O Heavenly King" opened His Holiness's meeting with staff members of this synodal institution. Taking part in it were Metropolitan Kirill of Smolensk and Kaliningrad, Head of the DECR; Archbishop Kliment of Kaluga and Borovsk, Deputy Head of the DECR; Bishop Arseny of Istra; Archpriest Viktor Petlyuchenko, Deputy Head of the DECR.

The Primate of the Russian Church was cordially welcomed by Metropolitan Kirill, who pointed out in his address that the Department for External Church Relations, which is an organic part of the Moscow Patriarchate, is expanding its activity in the spheres which became open for the Church only in recent years. In addition to the traditional development of contacts with foreign Churches, the Christian and secular public in various countries, the Department now devotes special attention to the situation within the USSR. It studies the religious situation in the Soviet constituent republics, establishes contacts with formal and informal political parties, trade unions, public organizations. The DECR Communications Bureau has been formed, which is in charge of the Department's liaison with the mass media. More attention is now given to organizing pilgrimages to the Holy Land and Athos. A new sphere of work for the Department for External Church Relations is its efforts to create all-church structures for religious education and catechization, charity and social service. The Department has also contributed to the formation and development of the Union of Orthodox Brotherhoods, and the All-Church Youth Movement. Metropolitan Kirill also dwelled on the question of financing the work of the DECR and emphasized that the Department should not be an additional burden for the Church in terms of finances. It will intensify its work with minimal material expenditure, he said. Among the problems that worry the Department's leadership Metropolitan Kirill pointed to the lack of qualified personnel. Concluding his address, His Eminence Kirill thanked His Holiness Patriarch Aleksey for his constant attention to the needs of the Department, and his primatial solicitude for its staff members.

Metropolitan Kirill was followed by Archbishop Kliment, Archpriest Viktor Petlyuchenko, DECR Executive Secretary A. Buyevsky, heads of DECR departments and sectors Protodeacon Vladimir Nazarkin, Deacon Vsevolod Chaplin, B. Vik, G, Skobei,

V. Chukalov, DECR staff members Father Sergy Kipriyanovich, M. Nelyubova, E. Speranskaya, who told His Holiness about the work of their respective sectors and departments. In particular, they dwelled on the DECR's care about institutions of the Moscow Patriarchate abroad, organization of pilgrimages, coordination of distribution of the humanitarian aid coming from abroad, the work of the protocol department and the administrative and technical services, research, information and analytical activity, participation in formulating the position of the Russian Orthodox Church on inter-confessional, inter-religious, social and other issues, practical implementation of the Moscow Patriarchate's contacts with Churches and religious associations, state administration bodies, political, public, scientific, cultural and other organizations in and outside our country.

Then the meeting was addressed by His Holiness Patriarch Aleksey. Having expressed his gratitude to Metropolitan Kirill for the warm greeting, His Holiness described the present state of relations between the Russian Orthodox Church and other Churches and religious associations. His Holiness the Patriarch emphasized the importance of the development of cooperation with the Local Orthodox Churches. Touching upon relations with the Western Christendom, His Holiness stressed that they are being complicated by the Roman Catholic Church's expansion in the canonical territory of the Moscow Patriarchate and by the proselytic activity of a number of non-Orthodox missionary associations and sects with regard to the Orthodox population in our country.

His Holiness the Patriarch emphasized the positive role of contacts with non-Christian religions in giving Primary attention to inter-ethnic conflicts and tensions.

His Holiness thanked staff members of the DECR for their labours for the good of the Church, and for their readiness to serve it in the future, too. Patriarch Aleksey also pointed to the role played by the Department for External Church Relations in establishing new synodal departments, to the efforts bent to promoting the organization of the Union of Orthodox Brotherhoods and the All-Church Youth Movement, and at reviving pilgrimage traditions. His Holiness Patriarch Aleksey expressed his understanding of the personnel and financial problems of the DECR and stressed that the Russian Church as a whole now experiences serious material difficulties as a result of the transfer of churches and cloisters to worshippers. Therefore today Christian enthusiasm in fulfilling their obediences is required of all children of the Church. His Holiness wished God's help in their labours to all staff members of the DECR.

Services Conducted by His Holiness Patriarch ALEKSY II

On July 3, 1991, the Feast of the Modena (Kosino) Icon of the Mother of God, His Holiness Patriarch Aleksy celebrated Divine Liturgy assisted by Bishop Arseny of Istra at St. Nicholas Church in the village of Kosino near Moscow. After the Liturgy His Holiness conducted a moleben before the miracle-working Kosino Icon of the Mother of God, which had been returned to the church by a museum the day before. The Kosino Icon of the Mother of God had been at the church since 1917. Attending the moleben was Archbishop Melkhisedek of Sverdlovsk and Kurgan.

After the moleben, Mikhail Farkovets, rector of the church, presented His Holiness Patriarch Aleksy with a copy of the miracle-working Kosino icon.

On July 18, the Feast of the Invention of the Holy Relics of St. Sergy, the Hegumen of Radonezh, His Holiness Patriarch Aleksy celebrated Divine Liturgy at the Dormition Cathedral of the Trinity-St. Sergy Lavra assisted by members of the Ecumenical Patriarchate delegation which included Metropolitans Bartholomaios of Chalcedon, Evangelos of Pyrenees, Athanasios of Helenopolis, Meliton of Philadelphia, Ioannis of Pergamos, Metropolitans Filaret of Minsk

His Holiness Patriarch Aleksy with the host of archpastors conducting the moleben in the Trinity-St. Sergy Lavra on the Feast of St. Sergy of Radonezh, July 19, 1991



and All Byelorussia, Kirill of Smolensk and Kalinin-grad, Nikolai of Nizhni Novgorod and Arzamas, Nikodim of Kharkov and Bogodukhov, Leonty of Kherson and Tavrida, Mefody of Voronezh and Lipetsk, and also Archbishops Valentin of Korsun, Varnava of Cheboksary and Chuvashia, Kliment of Kaluga and Borovsk, Amvrosy of Ivanovo and Kineshma, Yevsey of Samara and Syzran, Yevgeny of Tambov and Michurinsk, Bishops Antony of the Urals and North Kazakhstan, Aleksandr of Kostroma and Galich, Arseny of Istra, Viktor of Podolsk, Filaret of Astrakhan and Yenotayevka, Vikenty of Bendery, Yevlogy of Vladimir and Suzdal, Onufry of Chernovtsy and Bukovina, Yelevfery of Chimkent and Tselinograd. On the eve of the feast His Holiness officiated at Small Vespers at the Trinity Cathedral with the akathistos to St. Sergy of Radonezh assisted by Metropolitans Filaret of Minsk and Grodno, Ioann of Leningrad and Ladoga, Nikolai of Nizhni Novgorod and Arzamas; Archbishop Aleksandr of Dmitrov, Bishops Arseny of Istra and Viktor of Podolsk, as well as at All-Night Vigil at the Trinity Cathedral assisted by Metropolitans Filaret of Minsk and Grodno, Nikolai of Nizhni Novgorod and Arzamas; Bishops Arseny of Istra and Viktor of Podolsk. During the Liturgy His Holiness ordained Deacon Sergy Bakhtin presbyter, and Brother Tikhon Shevkunov of the

Moscow Monastery of the Don Icon of the Mother of God—deacon. The Liturgy concluded with a moleben and a festal procession.

On July 21, the Feast of the Kazan Icon of the Mother of God, His Holiness Patriarch Aleksy celebrated Divine Liturgy at the Patriarchal Cathedral of the Epiphany assisted by Metropolitans Ioann of Leningrad and Ladoga, Yuvenaly of Krutitsy and Kolomna, Filaret of Minsk and Grodno, Vladimir of Rostov and Novocherkassk, Pitirim of Volokolamsk and Yuriev, Gedeon of Stavropol and Baku; Archbishops Leonty of Orenburg and Buzuluk, Varnava of Cheboksary and Chuvashia, Kliment of Kaluga and Borovsk, Aleksandr of Dmitrov, Yevsey of Samara and Syzran, Vladimir of Tashkent and Central Asia, Yevgeny of Tambov and Michurinsk, Aleksy of Alma-Ata and Semipalatinsk; Bishops Grigory of Mozhaishk, Paisy of Orel and Bryansk, Arseny of Istra, Filaret of Astrakhan and Yenotaevka, Viktor of Podolsk, Yevlogy of Vladimir and Suzdal, Dimitry of Tobolsk and Tyumen, Yelevfery of Chimkent and Tselinograd. At the Liturgy His Holiness ordained Deacon Aleksandr Tserkovnikov presbyter, and reader Dionisy Gusev—deacon. After the Liturgy His Holiness conducted a moleben to the Most Holy Mother of God, Blessed Virgin Mary.

Two More Shrines Recovered

On July 11-13, 1991, His Holiness Patriarch Aleksy II of Moscow and All Russia visited Leningrad, where on July 12 he consecrated the cathedral of St. Ioann's Convent, and on July 13 headed the solemnities on the occasion of the second invention of the relics of St. Ioasaf of Belgorod.

His Holiness Patriarch Aleksy II of Moscow and All Russia repeatedly reminded his All-Russia flock that, sending trials and sorrows to us, the Lord simultaneously shows His great mercy which helps us overcome all temptations. His election to the Patriarchal See coincided with the canonization of St. Ioann the Righteous of Kronshtadt, which in our time of troubles has been God's sign of a no less magnitude than the apostolic feat performed by the Kronshtadt pastor in the stormy years at the turn of this century.

The premises of St. Ioann's Convent on the Karpovka River, founded by St. Ioann the Righteous and returned to the Leningrad Diocese two and a half years ago, have already been tidied and now look as it befits a shrine; for the first time on his arrival in Leningrad, His Holiness the Patriarch put up not at a hotel, but in his own chambers, situated at the same place as the former chambers of Father Ioann of Kronshtadt. On the Feast of Sts. Peter and Paul the Chief Apostles, His Holiness the Patriarch consecrated the upper church of St. Ioann's Convent in honour of the Synaxis of the Twelve Apostles. At the first Liturgy celebrated in the renovated church, His Holiness the Patriarch was assisted by Metropolitan Ioann of Leningrad and Ladoga, Archbishop Yevgeny of Tambov and Michurinsk, Bishops Prokl of Ulyanovsk and Melekes, Lev of Novgorod and



St. Ioann's Convent

Staraya Russa, Arseny of Istra and Viktor of Podolsk.

The renovation of St. Ioann's Convent and its cathedral church is an event of spiritual importance for every Orthodox believer and may be placed on a level with those manifestations of God's grace in the world, which help a believing heart withstand the pressure of the waves of the stormy sea of life.

That is why the words of the prayer said during the consecration of the church by the Primate of the Russian Church were perceived as very apt: "O God, without beginning and eternal, ...Who didst bestow upon Solomon breadth and greatness of heart and thereby didst rear of old the Temple... Preserve it indestructible even unto the end of ages...; for

we trust not in the service of our unworthy hands, but in Thine unspeakable goodness."

Indeed, the revival of St. Ioann's Convent, destroyed during the seventy Soviet years of "Babylonian captivity", can be compared to the restoration of the Jerusalem temple. In his oration delivered after the Liturgy His Holiness Patriarch Aleksy shared with the congregation his impressions of the years, when worshippers could not even dream of praying in this holy church or venerate at the sepulchre of St. Ioann: they came to the convent wall, behind which was St. Ioann's tomb, prayed, lighted candles, but even from there they were usually driven away...

On the evening of July 12, after All-Night Vigil conducted on the eve of the patronal feast—the Feast of the Synaxis of the Twelve Apostles, His Holiness Patriarch Aleksy delivered an oration in which he emphasized: "The fact that this renovated church is being dedicated to the Twelve Apostles is symbolic: today an apostolic feat is needed as never before; today everyone of us must be a preacher of the Gospel of the Kingdom of God. But we must preach not only by word, but by our entire life, by good works. The path of this service was indicated to us by the Apostles who fulfilled the Saviour's commandment in full measure: *Go ye, ...and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost* (Mt. 28.19).

"Today we experience the second Baptism of Russ; millions of people now find the road to the church again, and it depends on us whether they become enlightened or not: we should bear witness to them with our lives that we are disciples of the Lord Jesus Christ, and may He inspire



Carrying of the relics of St. Ioann of Belgorod out of the sanctuary of the Transfiguration Church



His Holiness Patriarch Aleksy in concelebrance with hierarchs celebrating Liturgy in the Church dedicated to the Synaxis of Twelve Apostles at St. Ioann's Convent

His Holiness Patriarch Aleksy, assisted by archpastors, conducted a moleben to St. Ioasaf in the Church of the Transfiguration, which was filled to capacity with worshippers, and told the congregation, in brief, the history of the invention of the saint's relics: "The Lord has visited us with His grace again! Soon after the invention of the relics of St. Serafim of Sarov, the relics of St. Ioasaf, Bishop of Belgorod, were discovered in the same Cathedral of the Kazan Icon of the Mother of God. In 1970 an attempt was made to burn them, but working in the atheistic museum were two pious employees, who hid them in the cathedral's garret. One of them is no more among the living, but when a favourable situation set in, the second man indicated us the place of these relics. Their discovery is yet another manifestation of God's grace, which the Lord grants us to fortify us in the sorrows experienced by Russia at this crucial time.

"In a troparion St. Ioasaf is called the 'rule of faith and model

us for this feat of the Apostles and St. Ioann the Righteous of Kronshtadt."

On the following day His Holiness Patriarch Aleksy celebrated Divine Liturgy and led a festal procession around the convent's cathedral church, during which he was assisted by the same hierarchs as well as by Archbishop Yuvenaly of Kursk and Belgorod, who specially arrived in Leningrad to participate in the ceremony of the second invention of the relics of St. Ioasaf of Belgorod. This solemnity took place in the afternoon of July 13, in the Church of the Transfiguration of the Saviour, in whose sanctuary the relics had been kept for several weeks already after they had been brought from the Museum of the History of Religion housed in the Cathedral of the Kazan Icon of the Mother of God. On July 12 they were robed in hierarchal vest-

ments and placed in a new reliquary by Bishop Arseny of Istra; Hegumen Ioann Popov, Rector of the Kursk Diocesan Theological School; Archpriest Oleg Kobets, Dean of the Belgorod Cathedral Church; and Archpriest Leonid Konstantinov, Rector of the Belgorod Church of St. Ioasaf.



His Holiness Patriarch Aleksy congratulating Archbishop Yuvenaly on the discovery of the relics of St. Ioasaf of Belgorod

of mercy'. There is no doubt that the Lord reminds us of his life in order to support us, in order to give us all spiritual strength to endure the difficult time, overcome confrontations, intolerance—all the difficulties experienced now by our Motherland and the Church of Christ."

His Holiness the Patriarch congratulated Archbishop Yuvenaly on the solemnity: "For many years—since the time of Your appointment to the Kursk-Belgorod See—You have been dreaming of regaining this shrine. Deep in Your heart You felt that it was somewhere in the city on the Neva, but several years passed before we could find its trace. Today St. Ioasaf is a prayerful intercessor not only for Your cathedral city, but also for this city, for Moscow, for the Trinity-St. Sergy Lavra, where he performed his feat of labour, for entire Russia."

Archbishop Yuvenaly presented to His Holiness the Patriarch an akathistos to and an icon of St. Ioasaf, officiated at All-Night

Vigil and on the following day celebrated Divine Liturgy in the Church of the Transfiguration. With the blessing of His Holiness the Patriarch the relics of St. Ioasaf will remain in Leningrad, till August, then will be brought to Moscow. In September 1991 they will be translated to Kursk, and, finally, to Belgorod where the reliquary will be placed in the cathedral church.

At a reception, arranged in the Pribaltiiskaya Hotel, His Holiness Patriarch Aleksy II said among other things: "I often remember the four and a half years of my service in the St. Petersburg See as metropolitan. It was anything but an easy ministry. The process of the spiritual and moral renewal of our society was only starting at the time. From the very outset I saw that the Church's existence was being completely ignored: when I expressed to the then representative of the Council for Religious Affairs (now this institution has been abolished) my wish to pay a visit to the mayor of the

city, I was told that there was no, nor could there be, such a thing in Leningrad.... Five years have passed, and yesterday Mayor of Leningrad Anatoly Sobchak arrived in St. Ioann's Convent and delivered a decision on returning the convent's entire complex to the Church, indicating deadlines for its evacuation by the former lessees, which had reduced it to almost complete destruction. Today, not only we, but also statesmen, the public, realize that it is only by joint effort that we can and must restore our shrines."

As if to corroborate these words, right at the reception, the director of the Pribaltiiskaya Hotel presented cheques (each to the tune of 100,000 rubles) to representatives of the Podvorye of the Optina Hermitage and St. Vladimir's Church in Leningrad. This donation was made in accordance with a decision of the hotel's personnel.

On the evening of July 13, His Holiness Patriarch Aleksy II left for Moscow.

Ye. IVANOV

Archimandrite ONUFRY Berezovsky Nominated and Consecrated Bishop of Chernovtsy and Bukovina

By the decision of the Holy Synod of the Ukrainian Orthodox Church of November 23-24, 1990, Archimandrite Onufry Berezovsky, Father Superior of the Pochaev Lavra of the Dormition, was designated Bishop of Chernovtsy and Bukovina.

The office of nomination of Archimandrite Onufry as Bishop of Chernovtsy and Bukovina was conducted on Saturday, December 8, 1990, after All-Night Vigil in Kiev's Cathedral of St. Vladimir, by Metropolitan Filaret of Kiev and All the Ukraine, Archbishops Antony of Chernigov and Nezhin, Iov of Zhitomir and Ovruch, Lazar of Ternopol and Kremenets, Bishops Nikanor of Sumy and Akhtyrka, Ionafan of Pereyaslav-Khmelnitsky.

During the nomination ceremony Archimandrite Onufry delivered an oration, in which he said in part:

"Your Beatitude, Your Graces, God-wise hierarchs! Through the decision of the session of the Holy Synod of the Ukrainian Orthodox Church, which was chaired by His Beatitude Metropolitan Filaret of Kiev and All the Ukraine, the Divine finger points to and calls my unworthiness for episcopal ministry in my native Bukovina.

"It is difficult to sort out the feelings and thoughts that fill my heart. One thing is clear: they are numerous and very contradictory...

"The words of Christ the Saviour come to my mind: *Take my yoke upon you, and learn of me; for I am meek and lowly in*

heart (Mt. 11.29). These words convince me that my future yoke of Christ, the yoke of episcopal service, is for me a new lesson of humility, a lesson which will help me to reveal in myself and to feel new aspects of my human worthlessness and new manifestations of the omnipotence of the Divine, grace-filled power....

"And now, as I stand before you, God's hierarchs, I bow my head and heart and humbly ask you: pray for me, a sinful and unworthy man, beseeching the Lord, not to singe me as He bestows on my head His fiery grace through the laying on of your venerable hands, but to cure me from my infirmities and shortcomings and grant me the strength to irreproachably fulfil my episco-

pal ministry at this crucial time, in the name of the affirmation of His Holy Church, of the glory of His Most Holy name and of the salvation of my soul and the souls of those people of God who will be placed under my spiritual care and guidance."

On Sunday, December 9, during Divine Liturgy celebrated in the Cathedral of St. Vladimir, the venerable archpastors, who had taken part in the office of nomination, solemnized the consecration of Archimandrite Onufry, Father Superior of the Pochaev Lavra of the Dormition, as Bishop of Chernovtsy and Bukovina.

After the Liturgy, presenting the hierarchal crozier to the newly-consecrated bishop of Chernovtsy and Bukovina, Metropolitan Filaret of Kiev and All the Ukraine delivered an exhortation, in which he said among other things:

"Your Grace Bishop Onufry, beloved brother in Christ! By God's will, grace-filled and perfect, directing every man to salvation, your episcopal consecration has been held in St. Vladimir's Cathedral of Kiev, the cradle of Orthodox Christianity in our multinational country. You have received the grace of the Holy Spirit for episcopal service to the Church of Christ. For you—this is a momentous event in your life, for us, archpastors—a responsible act, and for your future flock—a hope....

"You are to administer a church region which is complex in terms of its national composition. You will be obliged to watch the way your pastors and other clerics fulfil their service....

"An archpastor has no right to light-heartedness. He must display constant vigilance over himself and his flock. In his conversation with elders of the church in Ephesus St. Paul the Apostle said: *Take heed ...unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood (Acts 20.28).* Only in this case does the treasure



of grace, which we receive at episcopal consecration, become for us a source of spiritual strength. Otherwise, God's grace departs from a bishop, and he turns into an ordinary administrator.

"Never fail to remember the intercession of the Mother of God, under whose protection you fulfilled your ministry in the Pochaev Lavra. Whenever you encounter difficulties and sorrows on your path, beseech Her prayerful intercession before our Lord Jesus Christ. Turn for heavenly help to our saintly Pechery fathers—Sts. Antony and Feodosy and to St. Iov of Pochaev.

"And now accept our congratulations, take this hierarchal crozier and from the grace of the Holy Ghost, granted to you through the laying of our hands, bestow your first archpastoral blessing upon the Kiev flock."

* * *

Archimandrite Onufry (secular name Orest Vladimirovich Berezovsky) was born into the family of a priest in the village of Korytnoye, Vashkovtsy District, Chernovtsy Region, on November 5, 1944. In 1961 he finished secondary school. In 1962-1964 studied at the Chernovtsy

vocational school and then worked in a building organization. In 1966 he entered the technological department of the Chernovtsy State University. In 1969, having completed the third year of studies at the university, he entered the second grade of the Moscow Theological Seminary. Upon finishing it he became a student of the Moscow Theological Academy which he graduated from with a scholarly degree of Candidate of Theology for the course composition on the theme: "Pastoral Ministry of St. Iov, Hegumen of Pochaev." In 1970 he joined the brethren of the Trinity-St. Sergy Lavra, where on March 18, 1971, he was professed by the Trinity-St. Sergy Lavra Archimandrite Varnava Kedrov (now Archbishop of Cheboksary and Chuvashia) with the name of Onufry, and on June 20 was ordained hierodeacon by the rector of the Moscow Theological Schools Archbishop Filaret Vakhromeyev of Dmitrov (now Metropolitan of Minsk and Grodno, Patriarchal Exarch to All Byelorussia). On May 29, 1972, he was ordained hieromonk by Archbishop Sergy Golubtsov († 1982) of Novgorod and Staraya Russa who stayed in the Lavra after his superannuation. In the Lavra he fulfilled various obediences: sang in the church choir, sold candles and was cell attendant of the Father Superior. In 1973 was awarded a pectoral cross for Easter, and in 1980 was raised to the dignity of hegumen. In 1984 was appointed dean of the Athos Metochion in Peredelkino, outside Moscow. In 1985, for the feast of Holy Easter, was awarded the blessing to wear the palitsa and an ornamented cross. That same year he was appointed superintendent dean of the Trinity-St. Sergy Lavra, and for the feast of the Nativity of Christ was elevated to the dignity of archimandrite. In 1988 was awarded the right to wear a second cross. Later in the year he was appointed Father Superior of the Pochaev Lavra. In 1990 was awarded a patriarchal pectoral cross.



Konevits Monastery of the Nativity of the Blessed Virgin

The Cloister of St. Arseny

The 76-year-old Andrei Peshkov, the last of the still living brethren of the old Konevits Monastery, located, like the Valaam cloister, on one of the Ladoga islands, came to the monastery in 1931, when a youth of 16.

Yes, in these years of the "great change" that cloister, unlike most of the Russian monasteries, was still accessible for those who strove to engage in deeds spiritual and not in the struggle against the "opium for the people", with "religious dope", with "counterrevolutionaries in cassocks". In post-revolutionary years, the Konevits Monastery, like the Valaam Monastery, remained intact: after the separation of Finland from Russia it found itself on Finnish territory.

In the memoirs he wrote recently¹ Brother Andrei tells of how the Lord brought him to the monastery, of the life of the cloister 60 years ago. Alas, the book, written in the traditional style of Russian church literature of old, that of edification, is not available for most of our readers: it was put out in Finland and in Finnish. And it is not in Russia that we happened to meet brother Andrei—he is now a postulant of the New Valaam Monastery in a townlet of Papinniemi, Finland.²

Here, against the background of a nostalgically Russian landscape, we heard his story of the far off Konevits Monastery. Far off not so much because of the physical distance, but rather spiritual remoteness: the Konevits island at the time (a year ago) was under the complete dominion of enterprises, which might all be termed as "closed". And postulant Andrei never

imagined that but a few months later, in the summer of 1991, through the will of God, he would again visit the cloister where he had mastered the ABCs of monastic living*—the cloister, not the island with the plaque at the moorage with the words: "No admittance. The territory of the Ministry of Defence." Since May this year, with the blessing of His Holiness Patriarch Aleksy II of Moscow and All Russia, the Konevits Monastery of the Nativity of the Blessed Virgin has been reopened.

...Archimandrite Nazary, Father Superior of the monastery, was showing us his "domain": three monastery hotels, two of them occupied now by the postulants and workers, and the third—by the last 30 of the seamen of the military unit being evacuated; two-storey cathedral founded in 1794³ (on the upper storey is the Church of the Nativity of the Blessed Virgin and below—of the Meeting of the Lord). It is surrounded with a rectangle of monk's cells with the churches of St. Arseny of Konevits (consecrated in 1849) and of St. Nicholas (in 1815) in the northern and south-eastern corners; in the western wall there is a belfry... All that might have been in a much more sorry state had not the island had a special status for all the five Soviet decades. It was a closed zone and the seamen who turned the cathedral into a storage of ammunition, and the superior's chamber into a

* When this publication was in the press, the sad news came of the demise of postulant Andrei. He passed away several weeks after the reopening of the Konevits Monastery.



in the cells, iconostases, the library, the bells of the big belfry, all these disappeared without trace, except the two-poods bell. "It haven't lived to see us, however," Father Nazary says, "it cracked." As to the monastery wine, postulant Andrei recalls, it was demolished by the retreating Finnish soldiers. The last of them left the island when the Soviet troops were already marching in.

It was probably the monastic humility, trust in Divine Providence, that helped the Konevits brethren to go through all the privations that fell to their lot. In Finland, they first found refuge at an old school in the village of Huonanankoski, near the town of Yuvyaskul. All the brethren occupied two class-rooms, and only the hegumen had a cell of his own on the upper floor. But soon the owners of the building started repairs and asked the brethren to move out. Then they bought a small estate in the neighbouring village of Keitele.

During World War II Konevits again became a Finnish territory for a short while, and several monks (postulant Andrei among them) came to put the monastery in order and prepare it for the brethren's return. It was then that Father Mavriky died...

After the war the brethren stayed for a few more years in Keitele. But their number decreased and it

guard-house, at least saw to it that the roof did not leak.

Father Nazary showed us a small grave mound near the cathedral sanctuary: there his predecessor, Hegumen Mavriky, had been buried. It would have never been found had it not been pointed out by postulant Andrei Peshkov, who had taken part in the funeral ceremony personally. That was in 1942, a crucial war year, and in his memoirs brother Andrei wrote of that sorrowful time.⁴

It was not for long that he stayed in the cloister untouched by social storms: in 1939 the Finnish war began. A few months prior to that Finnish reserve troops arrived on Konevits. Two batteries were stationed there, and Soviet planes constantly came to bomb it. Soviet troops failed to take Konevits, but according to the peace treaty the island had to be transferred to the USSR. The brethren decided to evacuate to Finland.

On March 13, 1940, they conducted the last moleben at the St. Nicholas Church (incidentally it is the first to be renovated now), and moved across the ice in sledges having taken only what was most precious for them—liturgical books, vestments, church plate and the smallest of the hermitage bells. The things

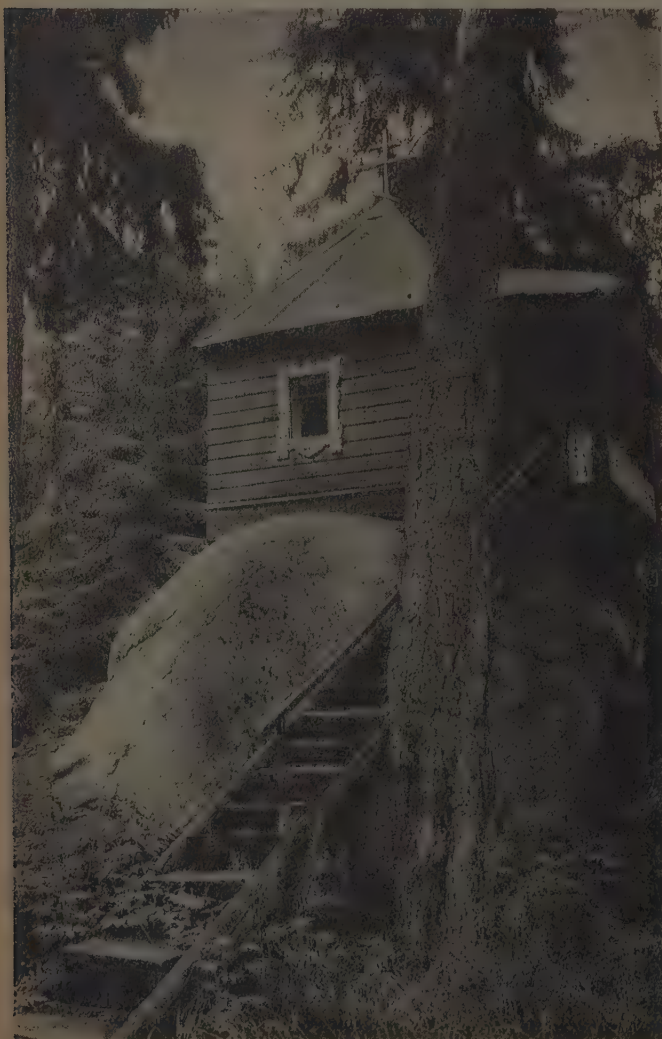


The brethren of the Konevits Monastery

The Konevits Icon of Theotokos in the monastery's church of the Meeting of Our Lord. Photo taken in 1896

was decided to join the New Valaam Monastery. The Konevits monks brought there their main shrine they saved—the ancient miracle-working Konevits Icon of the Mother of God. To tell the reader about it we would have to go back to the history of the cloister's foundation.

It was in 1393 that brother Arseny († June 12, 1444) came to the island. He had taken monastic vows 14 years prior to that, in 1379, near Novgorod, the city of his birth. The brethren of Novgorod's monastery on Lisy Gora (Fox Mount) wondered at his "zealous labours at the cloister, humility, meekness and ascetic life", he was "a model of monastic living" for all.⁵ Soon brother Arseny went to Athos and, three years after, Hegumen Ioann blessed him to start again for the North and found a new cloister. As a visible sign of this blessing he received the Icon of the Mother of God and Child who held in His left palm two dove nestlings. The icon which came to be called "of Konevits",



now adorns the Transfiguration Church in the Finnish New Valaam Monastery where it was brought after the war.

Hardly anything reminds today of the initial stage in the history of the Konevits cloister. All its buildings were erected later, in 1794 (the foundation of the Church of the Kazan Icon of the Mother of God of the skete of the same name) and in 1814 (the library building), at the time of hieromonks Adrian and Ilarion. It was at that time too that Father Ilarion compiled the services to the Konevits icon and St. Arseny, and petitioned the Synod to enter their feast days into the Menologion. Construction work continued later too. Built were a brickworks, the Konevits skete, the Resurrection Chapel (the latter in the second half of the 19th-early 20th centuries). The only witness of hoary antiquity is the "steed rock", a huge boulder a verst and a half away from the monastery.

In times of old, pagan cattle-breeders left steed ("kon" in Russian) at this rock in sacrifice to the demons (therefrom the name of the rock and the island, for that matter). St. Arseny, after praying and aspersing the rock, exorcised the demons. They turned into black ravens and flew away from under the rock.

The chapel on the "steed-rock" near the Konevits Monastery

to the Sortanlahti (Demon's) Bay, where a military base is now located and from where a launch comes to the island. The monks built a chapel on the rock, the last "variant" of which exists up till now. What would the modern pilgrim think of when he suddenly sees this unusual structure in the midst of a thick grove with steep stairs leading up to it? Of Apostle St. Peter (*upon this rock I will build my church*)? Or of St. Serafim of Sarov who prayed on a rock for one thousand days and nights?...

"Even the military took care of the chapel, though it was of no importance, from the military point of view," Father Nazary says. "They even put up a new cross, true not the way it should be but horizontally for it to be seen better from the road."

Of course, Father Nazary started the restoration of the monastery complex not from this chapel. The most urgent was to repair the roof of St. Arseny's Church (1849), and that of the cell blocks. The space around the cathedral is being paved (under it the relics of the saint repose). The main works, however, are planned for the summer of 1992, after thorough preparation and collection of funds.

Now working in the cloister are enthusiasts from the St. Petersburg branch of the All-Church Orthodox Youth Movement. This summer six groups of 20-30 volunteers worked on the island for a fortnight each. They are the flock and the "monastery" of Father Nazary: every evening he conducts catechetical classes with them, and reads morning and evening prayers for all of them. There are among those newly-converted young people, those who want to stay in the cloister for ever. Officially there is only the Father Superior and one hierodeacon in the monastery.

In the future, when the cloister stands firm on its feet, Father Nazary intends to open a hostel in one of the hotel buildings for members of the New Pilgrim fellowship which unites former drug addicts who seek the help of the Church. Says Father Nazary: "There are people with the necessary know-how in construction among the members of this fellowship which is under my spiritual guidance. But the main thing, certainly, is that they are all eager to live within the fold of the Church and atone for their sins through serving her. We should not reject this flock."

The nature of the North is fragile, on the island in particular. "The closed zone" protected to a certain extent not only the architecture but also the nature of Konevits from tourists and Soviet-type administrators. Its picturesque shores, pristine forests abounding in berries and mushrooms and historical monuments will, inevitably attract thousands of tourists to the island after the last of the "closed" objects leaves the island and the monastery becomes the only owner of the island as it has ever been. "The cloister will be able to receive all who would wish to come not as tourists



but pilgrims," Father Nazary believes. "Passenger and cargo vessels will be bought by next summer for the purpose. But a complex programme of restoration of the natural and cultural-religious environment of the island is a must all the same."

It is with the aim of working out such a programme that an international seminar or restorers, sociologists and engineers from Finland, Sweden and some other countries was held on the island in July 1991. Naturally, the destiny of the island and the monastery arouses lively interest among the Orthodox Finns, whose church history is closely connected with the Konevits Monastery, now again binding the Russian and Finnish Orthodox Churches.

...Dozens of cloisters have been reopened recently in the Russian Orthodox Church. The revival of many of them is yet to come. What they have today is: one or two monks, a few workers among whom there are always some who strive for monastic living and have come from afar, a host of problems connected with the lack of brick, or other material, and sometimes

of a precentor. "The gilt cathedral crosses were quite dark when we arrived," Father Nazary tells us. "Maybe the military had painted them so that they would not glitter... But the paint comes off itself. We haven't cleaned them, have no time. Probably when we start divine services they would become quite radiant?..." When Father Nazary was saying it the setting sun gleamed on the slightly darkened gold of the crosses....

NOTES

¹ *Konevitsan Antti*. Valamov-Iuostari, 1985.

² For the New Valaam Monastery see: *JMP*, No. 2, 1991, pp. 20-24.

³ For the history of the Konevits Monastery in greater detail see: *Historical and Statistical Description of the Konevits Monastery of the Resurrection*. St. Petersburg, 1869.

⁴ Here and further see: *Konevitsan Antti*, pp. 70-95.

⁵ Here and further see: *Historical and Statistical Description*, pp. 1-51.

Yevgeny KOMAROV

The Great Lavra Shrine Is Being Revived

"Engirdled by green gardens and surmounted by golden cupolas and crosses of churches as if by a holy crown, it stands on a high hill at the foot of which the Dnieper-Provider rolls its live waves. Kiev and the Dnieper together. O Lord, what a marvel, what a feast for the eye! Do you hear me, nice people, I am telling you about Kiev and you do not weep with joy. Are you not Russians?..." This enthusiastic reference to the ancient city belongs to 19th-century Ukrainian poet Ye. Grebinka.

Thanks to the Divine love of the All-Merciful Lord we are gradually restoring the former majestic architectural ensemble of ancient Kiev so that, looking at this wonderful city, our grandchildren might exclaim from the depth of their captivated hearts: "O Lord, what a marvel, what a feast for the eye!"

The bright Easter days of 1991 brought us a great joy of the revival from the darkness of oblivion of what was once the main church of the Kiev-Pechery Lavra—the Dormition Cathedral. His Beatitude Metropolitan Filaret of Kiev and All the Ukraine consecrated a wooden cross and the foundation stone of the cathedral.

On April 8, a moleben was conducted in the Kiev-Pechery Lavra, which was attended by Chairman of the Supreme Soviet of the Ukraine Leonid Kravchuk, Prime Minister Fokin, people's deputies,

prominent workers in art, literature and science.

The large gathering was addressed by His Beatitude Metropolitan Filaret, who delivered an oration:

"Today the Lord has honoured us with laying the foundation stone and consecrating the cross. For over 900 years the cathedral was a shrine for worshippers and the afflicted, who fought against sin, illness, and who wanted to live according to Christ's truth. Fifty years ago the cathedral was destroyed. Since the time of the destruction of the hand-made church, our souls have become more shallow, have fallen into spiritual decay, and love and charity among people have become more scarce. The restoration of the cathedral will be accompanied by the revival of faith and spirituality. This time we have come here together with representatives of the authorities so that by pooling our efforts we could return this shrine to our people. A special charity foundation has been established to restore the cathedral, which has already received the first contributions."

People were listening to the Vlado, crowding around the holy place where the cathedral church is to rise again, and hope for the future could be easily discerned in the prayerful unity of all those present. O Lord, grant that a church, a source of light and spiritual life, an abode of obedience and humility—may arise on these

ruins from the dead stone and the wooden cross.

The next speaker was Leonid Kravchuk, Chairman of the Supreme Soviet of the Ukraine, who said:

"This day, the day of our common endeavour—that of the state and the Church—will go down in history forever. We have gathered at this sacred place, the site of the former Dormition Cathedral, a gem of world culture and of the Kiev-Pechery Lavra. St. Sophia, St. Andrew's Church are masterpieces of world culture and we must do our best to preserve them for our descendants. We are reviving the Church and are reviving the Ukrainian power. It is to be hoped that the entire people of the Ukraine will unite for accomplishing this common task. And the awareness of the fact that we are doing this together multiplies our strength and adds inspiration. On these paschal days we are taking a new step in the common work of the state and the Church. We live in an extremely complex time and realize how great and challenging the Church's task is in purifying people's souls, in preserving culture and traditions. The Church has always been a custodian of sublime spiritual and cultural values created by the people. Understanding and listening to each other, we shall surmount all difficulties by combined efforts. We have a bright goal toward which we should advance together

Let us swear that everyone of us, our children and grandchildren will do everything to prevent the destruction of human shrines in the future, so that they may stand for ages, and that people may come to them to learn goodness and peace."

For nine hundred years the Dormition Cathedral adorned the ancient city of Kiev, leaving an indelible trace in the life of thousands of people, in the history of the entire state. But sin and people's delusions turned this majestic shrine into a small stone. What had the Cathedral of the

Dormition of the Most Holy Theotokos been like before it was reduced to shapeless ruins?

The site for its construction was indicated to cave (pechery) monks by Divine light. "A mysterious voice coming from an icon of the Lord Crucified determined for Varangian Prince Simon the length, width and height of the future church, by the golden belt which adorned the crucifix and which, together with its crown, Simon brought to Saint Antony," said the guide to old Kiev, published in 1888.

Grand Prince Svyatoslav of

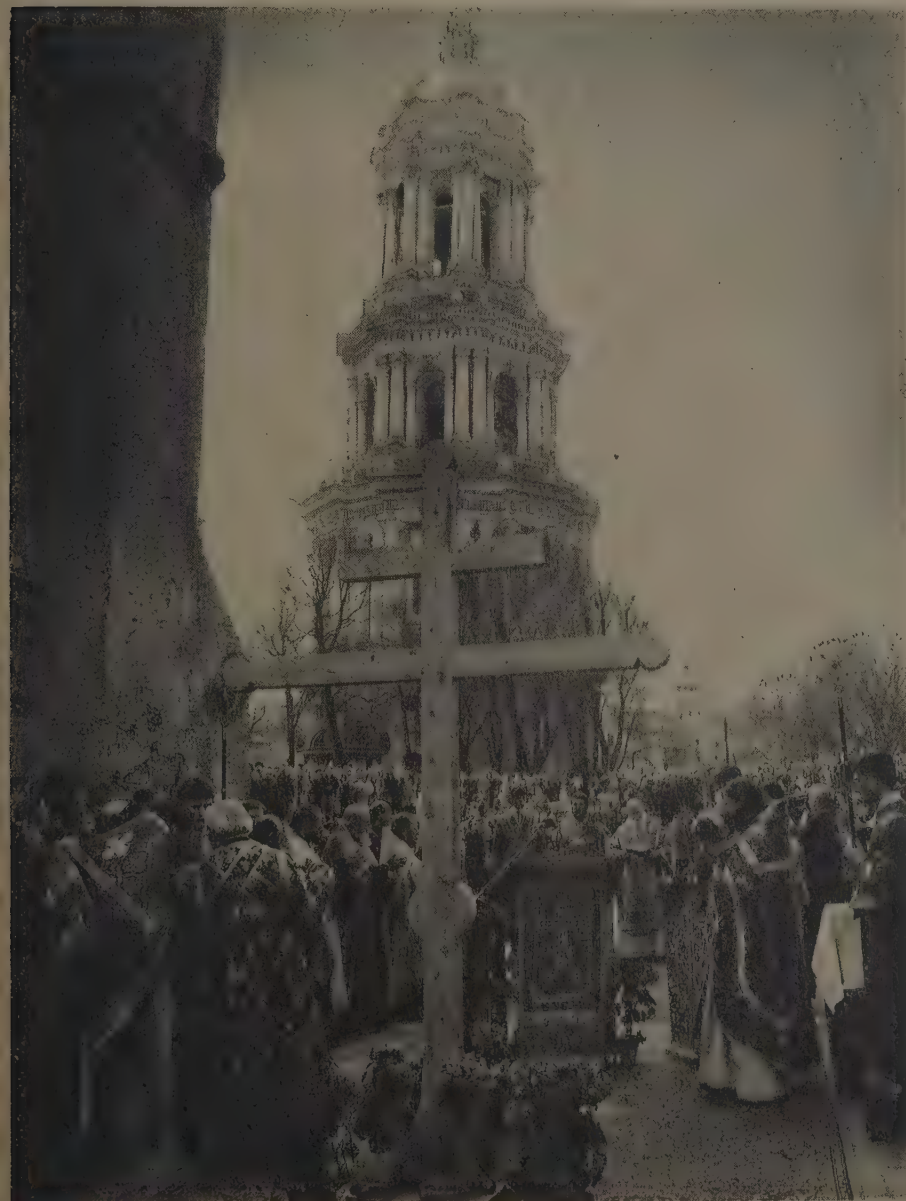
Kiev himself began to dig earth for the foundation pit of the church which the Varangian prince saw high in the clouds. Divine Providence indicated to St. Antony of Pechery († 1073) only the hill on which a magnificent church was later erected, and in 1073 St. Feodosy managed only to lay the foundation for it. His successor, Stefan, completed a stone building, built a fence around it and moved the monastery brethren from the ancient old cave cloister to a new one. But he, too, was not destined to see the majestic cathedral in all its splendour. Great Hegumen Nikon alone, who professed Feodosy himself, and who was one of the first monks that were saving their souls together with St. Antony, had the great consolation of seeing the cathedral painted by Constantinople icon-painters.

Sixteen years later the Dormition Cathedral was consecrated by Metropolitan Ioann of Kiev († 1091). By that time the Lavra church had been decorated with great reverence and splendour: "images chased in gold shone all around, on all walls, particularly in the sanctuary where a miraculous icon of the Mother of God appeared over the High Place behind the altar before the eyes of the Constantinople icon-painters; the platform was paved with many-coloured marble slabs, the icons sparkled with precious stones, a golden cross surmounted the cupola; a vast stone fence protected the cloister, which had two gates—one for princes and those in Holy Orders, the other—for common people and for bringing out the dead...."

The cathedral looked majestic, indeed: together with the sanctuary it was 21 sazhen* long, 20.5 sazhen wide and seven sazhen high, and from the floor to the cupola with the cross—22 sazhen high. Inside its walls were all

* 1 sazhen is equal to 2.13 m.

Metropolitan Filaret blessing the foundation of the Cathedral being restored at the Kiev-Pechery Lavra



covered with murals depicting holy prophets and apostles and Seven Ecumenical Councils; the exterior of the cathedral was decorated with stucco moulding, and under the cornices there were oval shields decorated with sacred ornaments.

The cathedral's bird's-eye view had the shape of a cross. In addition to the first, main, altar, dedicated to the Dormition of the Most Holy Theotokos, it had eight more—four on the ground floor, and four on the first floor. Besides the main altar, the ground-floor church had two altars on the right side—in honour of St. Michael the Archangel and St. John the Divine; and two on the left—dedicated to Archdeacon St. Stefan and St. John the Baptist. On the gallery of the first floor there were two side-chapels on the right side—dedicated to Apostle St. Andrew the First-Called and to St. Feodosy of Pechery, and on the left—side-chapels dedicated to the Transfiguration of the Lord and to St. Antony of Pechery.

The iconostasis of the main sanctuary was a real masterpiece.

It was a five-tier gilt wall, carved in wood in the Rococo style. Altogether there were 64 icons in the iconostasis, 42 of which, placed in the lower tiers, had silver and golden rizas.

Over the Holy Gates, fixed on a metal circle was the cathedral's main shrine—the miracle-working Icon of the Dormition of the Mother of God, shining in an halo of silver rays. The tradition recorded by St. Simon Tikhomirov († 1747), Bishop of Suzdal and Yuriev, says that this icon was brought to Kiev from the Vlacher-nae Church by Greek painters as a blessing of the Mother of God to the Pechery cloister. The icon, with a golden riza mounted on it, was decorated with diamonds and other precious stones, and also with two crosses of great value—a golden one, studded with diamonds—a gift of Grand Princess Aleksandra Petrovna, and a diamond one, presented to Metropolitan Filaret Amfiteatrov († 1857) of Kiev and Galicia to be worn on the white klobuk and bequeathed by him for the decoration of the icon of the Mother

of God.

Regrettably, this magnificent icon has been lost. Maybe some day its whereabouts will become known through lofty Divine Providence. It is hard to imagine the splendour of the still unbuilt former main Lavra cathedral without its majestic shrine—the Icon of the Dormition of the Most Holy Mother of God. This was pointed out by the thousands of Kiev residents who attended this unforgettable paschal divine service on the site of the future cathedral.

A solemn moleben in the Lavra was an event significant not only for the Church, but also for the state, because Kiev, which stood at the source of Russian statehood, also became the cradle of Russian Orthodoxy.

May, with God's help, our glorious Kiev be revered again by Christians as "Jerusalem of the Land of Russia", through the revival of the great Lavra shrine and as a result of accord between the state and the Church.

Zoya GAVRILENKO

The Dormition Convent in Aleksandrov

On Palm Sunday, Easter eve, the joyful ringing of bells at the Cathedral of the Holy Trinity of the former Dormition Convent in the town of Aleksandrov in the Vladimir Diocese announced that Divine Liturgy had just finished. Those were the bells on the belfry-church of the Crucifixion, reopened to the parishioners' joy.

This is an historic church. Its ancient walls remember Tsar Ioann the Terrible and his *oprichniki*. Exiled schemanum Margarita († 1707), sister of Peter I, came here to pray. The belfry had a famous bell weighing 500 poods.

According to chronicles, the church was part of an estate which originally belonged to a grand prince and later went over to Ivan the Terrible. In 1565, after the Tsar suddenly moved from the Moscow Kremlin to Aleksandrov Sloboda, a place nobody had heard of until then, the town's quiet provincial existence came to an end. Palaces and churches were built there. Walls and earth ramparts were erected which turned the place into an impregnable fortress, the second largest after the Trinity-St. Sergy and St. Kirill of Beloye Ozero Monasteries.

It was here that Ioann the Terrible was making plans for his *oprichnina*. From here, he governed the Russian state, which was gaining in strength, for seventeen years. He also prayed here, seeking God's forgiveness for his evil deeds.

Here is a description of the Tsar's life in Aleksandrov Sloboda made by *oprichniki* Taube and Kruse, Livonian nobles who fled from Russia to Poland: "Settling down in a cell near the church, the Tsar set up what was, to all intents and purposes, a monastery. He formed a brotherhood of three hundred *oprichniki* and styled himself Hegumen.... At four o'clock every morning, the Tsar, Tsarevich and Malyuta would get up for Matins and would ring the bell brought from Novgorod in 1570. Dressed in black, the Tsar stood in Church among *oprichniki*. One could see parts of the gold embroidery and sable-fur trimmings of their caftans beneath their black cassocks. After the service, at eleven o'clock, the *oprichniki* would assemble for a meal. There was plenty of food of all kinds, mead and wine. The Tsar stood at the lectern, reading psalms aloud. He ate afterwards."

The Time of Troubles, which set in after the death of Ioann the Terrible, did not spare Aleksandrov Sloboda, which was turned into a heap of ruins and ashes, especially the kremlin, palaces, churches and manors. The Almighty severely punished Russia for the sins of the Tsar and his *oprichnina*. There was little left there after the Polish, Lithuanian and Tartar invasions and the revolts of Russian peasants and artisans, but the well-fortified Russian monasteries, which gained eternal glory through the power of the Holy Spirit, beat off all attacks. It was on them that Orthodox Russia pinned its hopes in the early seventeenth century. Russian society, ailing and tortured by plunderous invasions, badly needed repentance....

This might have been the reason why merchants of Aleksandrov Sloboda decided to set up the Dormition Convent on the ruins of the "blood-sucking city" in the reign of Tsar Aleksei Mikhailovich.

With the blessing of the Tsar and Patriarch Nikon († 1681), the merchants set about building the convent at their own expense. According to the chronicles, the convent was founded on April 15, 1650. To supervise the construction, they invited Father Lukian († 1655), Father Superior of St. Lukian Hermitage situated nearby. After the Church of the Dormition had been restored, and the cells built, the first nuns came to live there.

The restored convent began to flourish in the lifetime of Hieromonk Kornily († 1681) who became its father confessor after Father Lukian's death. He was also Father Superior and confessor of St. Lukian Hermitage. It was on his instructions that the "blood-sucking city" of Ioann the Terrible was demolished—the tsar's palaces were replaced by the walls, corner towers, churches and auxiliary buildings of the new convent, and construction of the cells began.

The convent existed for two and a half centuries. Sisters of Peter I, Maria and Feodosia, came here to visit Tsarevna Marfa Alekseyevna, and Peter himself took refuge here on one occasion. This is also where the future Emperor exiled his first wife, Yevdokiya Fyodorovna, during the *streltsy* revolt in 1689. His daughter Yelizaveta, the future Empress, also lived here for a while. The convent was not only a place where poor widows and maidens found peace in God but also a kind of prison for those who fell into disgrace with the Tsar.

In the basement of the Trinity Cathedral—under the sanctuary—there are seven tombs of white stone, including those of St. Kornily and General I. Buturlin, a comrade-in-arms of Peter I. In the basement of the Church of the Presentation of the Lord were the graves of two tsarevnas, Marfa and Feodosia, but today the white marble sarcophagi are empty. They are abandoned and forgotten, and the church itself was turned into a museum. In the old days, however, icon-lamps were constantly burning on the tombs, and offices for the tsarevnas were regularly conducted in the Church above.



The Holy Trinity Cathedral of the Dormition Convent (the city of Aleksandrov).

But what happened to their graves, and why was schemanun Margarita consigned to disgraceful oblivion?

What happened was natural in a society which ignored God's commandments: the portrait was stolen, and her remains were removed, for they were of no use to anybody. The atheistic regime was going out of its way to wipe out every trace of the historic convent.

The Aleksandrov Museum of History and Architecture, which occupies the greater part of the former convent, virtually owns what used to be the convent's property, and its management has no qualms about the fact that no divine services are held in the churches on its territory, that they are no more than parts of the museum, that church plate put on display in them comes from ravaged monasteries, and that the numerous icons which the museum possesses are not being used for prayer. There was understandable resentment in the words of Father Georgy, dean of the Cathedral, who said: "We do not own the Trinity Cathedral, we rent it, but we thank God that, although it is not our legitimate property, it has not been destroyed, which is what might well have happened. But it is so humiliating, at the same time, that a church literally raised from ruins by a community of believers at their own expense should belong to the state from which the community has to rent it."

Here is what A. Maslovsky, a member of the museum's research staff, not only an expert in his field but a person who has great respect for Church legacy, says about what happened to the 17th-18th-century icons which the museum rented out to the Trinity Cathedral in the late forties, when divine services were resumed there: "When the icons were in the Cathedral, unfortunately no proper restoration work was done on them, except for a few minor things. None of the successive wardens or rectors did much about it. The icons were getting into a

poor state, so the museum had to take some of them back, above all 'The Saviour in Majesty', of St. Sergy of Radonezh and St. Stefan of Makhreshcha, all of them being 17th-century icons. Look at the state of the icon "The Appearance of the Mother of God to St. Sergy". It badly needs restoration. Things have become better, of course, when Father Georgy was appointed dean, many icons are being restored before it is too late. But there is apparently too much other work to be done to take proper care of the icons, which is why I don't think the more valuable icons should be given to the church—at this moment, of course."

If you go through the exhibition rooms in the Church of the Protecting Veil, the Church of the Passion of the Lord and Marfa's Chamber, you will see that dozens of old icons restored by the museum in the sixties are in good state. But does it mean that they have to remain nothing but museum exhibits, something to be stared at by people who have never had any faith, and to bring undeserved fame to the museum?

According to Maslovsky, the museum faces another, more serious, problem—study of the kremlin and its territory.

I don't know if it will be possible to make a systematic academic study of the convent's territory when it is given back to the Russian Orthodox Church, but I am convinced that there will again be a monastery or convent in this sacred place.

Two expeditions worked here, in 1968 and 1970. They found remnants of the palace of Vasily III and Ioann the Terrible, thus proving the accuracy of the depiction of the palace in an engraving by Ulfield. But no articles of any interest were found. How much time and state money will it take to dig up something of academic interest, or some wonderful trifle, which will be carefully cleaned, described and put in a long row of similar "historic" trifles?

"Our task is to restore and purify the human soul," says Bishop Yevlogy of Vladimir and Suzdal. "The soul is a temple which is more precious and sacred than any temple made of stone. We must restore ourselves first of all, perfect our spiritual lives, and the rest will come of itself..."

"The fallen man loves himself and this world, whereas the Gospel demands self-denial and love of God," wrote Hieromonk Nikon Belyayev, the last

starets in the Optina Hermitage.² "The two attitudes can therefore never go together in any sphere, in any issue of life or morality." There are numerous examples all around. We can see one of them if we turn to the Dormition Convent again.

The block of cells, which we have already mentioned and which stands empty at the moment, has for a second time become an object of commercial interest for the powers that be. At first, the Ministry of Culture of the Russian Federation intended to set up a Russian folklore centre on the convent's territory without even asking the Vladimir Diocese for consent. The town's clergy and population managed to persuade the Ministry to abandon its plan, but a new threat is looming large over the sacred place, coming from a Greek millionaire. The huge building in one of the famous regions of Russia is, in his opinion, a wonderful attraction for foreign tourists. By selling it for hard currency, the town, he believes, would be able to improve its roads, which are in deplorable state at the moment, and build a modern sewerage system. It is easy to imagine what the sacrilegious deal would lead to.

In our sick society there fortunately are healthy forces which are ready to defend our spiritual values. In Aleksandrov, for example, there is the Committee for Culture and Spiritual Regeneration at the Town Soviet, the *Otechestvo* (Motherland) Club, and the *Klassika* Society. Their members are fully aware of the necessity to revive religious principles and spiritual education.

The *Otechestvo* Club has recently called upon the population of Aleksandrov to begin raising funds for the restoration of the old convent.

Let us hope that the appeal is taken to heart by all honest residents of the glorious historic town, this remarkable centre of Russian Orthodoxy, which hides behind the museum walls the living image of the holy cloister.

NOTES

¹ M. Kunitsyn, *Aleksandrova Sloboda*, Yaroslavl, 1976, p. 16.

² Hieromonk Nikon Belyayev, *Zaveshchaniye dukhovnym detyam* (Testament to My Spiritual Children), Kuibyshev, 1990, p. 9.

G. ARKHIPOV

Optina Podvorye in St. Petersburg

In 1987, the Optina Hermitage, a famous Russian Monastery of the Presentation of the Blessed Virgin in the Temple, was returned to the Russian Orthodox Church. The monastery played an important role in the spiritual and moral education of the people. Its significance can hardly be overestimated. From the beginning of the last century, it was home to

eminent startsy who were known for their sagacity, the gift of healing spiritual and bodily afflictions, their compassion and their sympathy with sufferers, humbleness and ascetic living. One of them, the famous Amvrosy, has recently been canonized.

In the nineteenth century, the monastery brought a spiritual influence to bear not only on common



*The Podvorye of the Optina
Hermitage in St. Petersburg*

people but also on intellectuals, artists and writers.

Today restoration work is being carried on in the monastery itself, as well as in the skete of St. John the Baptist and the Shamordino Convent of the Kazan Icon of the Mother of God founded by St. Amvrosy of Optina. Many of the buildings were

reduced to ruins by militant atheism. Bringing the profaned sacred places back to life is taking a lot of money, effort and devotion.

In order to render financial aid to the monastery, a podvorye of the Optina Hermitage has been set up in St. Petersburg with the blessing of His Holiness Patriarch Aleksy II of Moscow and All Russia.

The podvorye has a Church of the Dormition of the Mother of God, whose foundation stone was laid on August 15, 1895; it was designed by V. Kosyakov in old Russian style. The unique glazed mosaic on the walls outside has been preserved to this day.

The church was closed down in 1934. The wonderful murals were painted over, except for the Pantocrator in the central dome.

The estimated overall cost of the restoration work in the podvorye church (apart from the building itself) is five million rubles. It is impossible to raise the sum at the moment. But the sooner the podvorye resumes divine services the sooner it will be able to help the monastery.

Please send your donations to the following address: 199034, St. Petersburg, Naberezhnaya Leitenanta Shmidta, 27/2, Uspenskoye podvorye Optinoi Pustyni. Account No. 48000701023 in the Gavanskoye branch of the St. Petersburg Bank, MFO 171323.

Novoselov and His "Letters to Friends"

Speaking of Russian, pre-revolutionary, renaissance spirit, one usually means the turbulent development and deepening of religio-philosophical thought which took place at that period. Reconstruction, namely in the aspect of the "silver age" connected with the extraction from oblivion of the names of such thinkers as Berdyaev, Bulgakov, Karsavin, Florensky, Frank and others, has been taking place in recent years and has had its first successes: mention could be made of, for example, the publication in supplementary form to the magazine *Questions of Philosophy*, the series of books from *A History of Russian Philosophic Thought*. The breath of this spirit, manifestedly felt at the beginning of the 20th century in Russia, influenced not only the works of secular philosophers and theologians, but ecclesiastical spheres as well, enlivening ecclesiastical thought—aspiration to renovate Church government and intensify the Church's publishing activities. A most active Orthodox figure of that time was a well-known Church publisher and publicist, Mikhail Aleksandrovich Novoselov (1864, died sometime after 1938).

Not straight was the path of his spiritual development. He was born into the family of a noted pedagogue, the principal of the Tula and then of the 4th Moscow Classic Gymnasium, Aleksandr Grigorievich Novose-

lov (1834-1887). His grandfather, Grigory Alekseevich († 1893), was a priest.

After receiving an excellent education under his father, Mikhail Aleksandrovich then enrolled in the Faculty of History and Philology at the Moscow University. After his graduation he taught for several years at one of Moscow's gymnasiums.

To this period belongs his ardent adherence to the ideas of L. Tolstoi with whom he was acquainted since childhood through his father. He became a frenzied Tolstoian, reproaching Tolstoi himself for being inconsistent, advising him to give up his properties; copied the writer's banned works and helped to distribute them. At the end of 1887, for hectographing Tolstoi's article "Nikolai Palkin", he was arrested and imprisoned for two months; and only through the intercession of the famous author was he released and placed under police surveillance. Being energetic by nature, Mikhail Aleksandrovich decided to implement Tolstoi's ideas; he left the city and the university and "settled on the land". At the end of the 1880s he bought land with his own money in the village of Lugino, Tver Gubernia, and formed a Tolstoian agricultural community, the first in Russia and which existed for about two years. But even after its failure Novoselov remained for some time in the orbit of Tolstoy, cooperating with

him, for instance, in helping the starving in the winter of 1891/92 in Ryazan Gubernia.

However, there was one point in Tolstoi's views which Novoselov could never accept even during his most ardent passion for the social ideas of the writer—his unacceptance of Jesus Christ's divinity. The grandson of a priest could not agree with this "dogma" of Tolstoi and live in an empty and cold world of moral duty, where there is nothing mysterious or supernatural; and as a result of difficult and agonizing struggle by the age of thirty he finally overcame the temptations of Tolstoiism and returned to the Church.

In the course of his further spiritual development, Novoselov became intimate with Father Ioann of Kronshtadt, and with the startsy of the Optina and Zosima hermitages; he studied the works of the Church Fathers and gradually turned into a firmly convinced, conscious and clearly thinking Orthodox Christian. His older contemporary, friend and like-minded philosopher, V. Kozhevnik¹, characterizes Novoselov thus: "...Straightforward and undeviating, wholly on the patristic path, he will not exchange the resinous fragrance of the gracious wilderness and the incense, 'the smoke of the censer', for any luxuriant orchids, for any fascinating aroma of the kingdom of dreams. Outside the royal and patristic path all the other spheres were for him part of the kingdom of dreams, and their horizons, depth and charm were merely 'charms' (in the ascetic sense)!" N. Berdyaev² says of him: "A profound believer, boundlessly devoted to his idea; extremely active, almost bustling; very sympathetic to people and always ready to help, especially spiritually. He was prepared to convert everyone. He impressed one as a monk who had secretly taken his vows."

After years of seeking, having at last found Truth and God in the bosom of the Orthodox Christian Church, M. Novoselov devoted the rest of his feverish activity to her. In 1902, in the city of Vyshny Volochek where he lived then, Novoselov published the pamphlet "The Forgotten Path. (In connection with the character of Orthodox mission)". In its afterword, elucidating the importance of personal religious experience in the work of cognizing God, he says: "Meeting the awakening interest in our society in questions of religio-philosophy, a group of people bound by Christian like-mindedness, have begun to publish under the general title 'Religio-Philosophic Library' (RPL), a number of pamphlets and books, which give feasible replies to questions advanced by life."

With this publication began the Novoselov "Library", thin pink booklets which soon became well known throughout Russia. Many of them were written by Novoselov himself or with his close participation, others by his friends; some were republished two or three times.

The title of the first publication of the RPL spoke already of the programme and tendency of the future publishing house which desired to draw attention to the great spiritual treasures, which were acquired by the Holy Fathers and the ascetics, but which were forgotten and unclaimed by ungrateful posterity.

The main peculiarity of Novoselov's spiritual and enlightening booklets consisted in the fact that they were completely devoid of the vices of rationalistic and Protestant scholastic theology and turned to the origins of Christianity, leading the reader to the vastnesses of ecclesiastical knowledge. Bishop Fyodor Pozdeevsky³ of Tavrida expressed his impression of the Novoselov "Library" thus: "As though living water had been sprinkled on the dry theological diagram; as though a stream of fresh and pure air had entered into the stuffy atmosphere of dogmatic and abstract theologico-philosophic thought."

In contrast to other widely spread series of this type (for example the "Popular Religio-Moral Library"), Novoselov's booklets were not limited to certain timeless sermons, but replied to urgent spiritual needs which he understood well.

Speaking of the source of Novoselov's sensitivity to problems of the day, Father Pavel Florensky pointed out the importance (apart from his own rich spiritual experience) also of his continuous personal communion with many outstanding contemporaries (L. Tolstoi, V. Soloviev, and others), which opened to him "the soul of the modern Russian man, moreover, of all walks of life", and called his religio-philosophic library "a kind of new Philocalia"⁴. And indeed, these booklets exerted beneficial influence on the spiritual development of many people; in particular, Metropolitan Antony Bloom of Surozh⁵ bears witness to the great influence the first issue of the "Library" had had on his own spiritual growth. Notable is the fact that it was Novoselov's issues that L. Tolstoi was looking through a few days before his death (surely by Divine Providence!). He liked them so much that he ordered a letter to be sent to his former friend and associate asking him to send him all the former and future issues.

Before the revolution Novoselov conducted his publishing activities at first in Vyshni Volochek, then in Moscow and Sergiev Posad. Altogether 39 issues of the RPL were published; apart from this series, many unnumbered booklets were published on whose title page it said "Publication of the Religio-Philosophic Library"; usually more specific questions were taken up in these (about 20 booklets). Finally he published the "RPL Sheets" which came out in two series: ("Seeds of God's Kingdom") which consisted exclusively of patristic writings; the second ("Russian Religious Thought"), catering to the more intellectual reader, contained reflections on the faith and religious life of eminent Russian writers and scholars (over 80 sheets came out).

The services of Novoselov to the cause of spiritual enlightenment and Christian apologetics were so obvious that in 1912 he was elected honorary member of the Moscow Theological Academy.

In 1918, when the department of theological educational institutions was formed by the Local Council of the Russian Orthodox Church, in order to seek new ways for developing theological education in the country, he was invited to take part in its work.⁶

Publishing, however, was not the only form of his

educational work. One of the most characteristic forms of spiritual life in the decade before the revolution, was the spreading of diverse religio-philosophic associations (circles, societies, brotherhoods), during whose meetings ardently discussed was every possible question of Christian doctrine. The mixed company of these associations (the clergy, philosophers, theologians, scholars, writers) gave a good opportunity for spontaneous dialogue between the Church and the intelligentsia and gave possibility for converting the latter to the Church. Novoselov attached great significance to such activity, and participated in them from the very first meetings of such associations in St. Petersburg—the “Religio-Philosophic Meetings” (1901-1903); he spoke at them invariably from the side of the Church position in opposition to Merezhkovsky and Rozanov. He also took part in the Moscow Religio-Philosophic Society (RPS; 1905-1918) set up in memory of V. Soloviev, and round which the fundamental forces of Russian religious philosophy were concentrated at that time.

Nevertheless, the atmosphere of the above-mentioned societies and the character of the discussions held did not satisfy Novoselov. They were religious seekings “by the Church walls”⁷, and very often away from them, notable for the absence of spiritual sobriety, irresponsibility in expressions used, an unceremonious attitude to the supreme principle, and decadent aesthetically amoral “Dionysian” mood. For this reason Novoselov, with his closest friends (the priests Pavel Florensky and Iosif Fudel, Kozhevnikov, Samarin, Mansurov and others) gathered by the publishing work, set up his own religio-philosophic society and modestly named it “A Circle of Those Seeking Christian Enlightenment”. Compared to the Moscow RPS the Novoselov circle was not big in number (from time to time, however, it organized public synopses which were read in the house of Dr. Kornilov on Nizhny Kislov and at which up to a hundred gathered), but it was noted for its strict ecclesiastical trend—it placed itself on principle within the Church boundary and enjoyed the patronage of the MTA rector, Bishop Feodor Posodevsky, and was spiritually nourished by the startsy of Zosima Hermitage. A genuine Orthodox atmosphere reigned at its gatherings. People who came to the Novoselov Thursdays aspired to realize Khomyakov’s idea of conciliar knowledge of God. According to Father Pavel Florensky: “Of course, the Moscow ecclesiastical friendship is the best of what we have, and in friendship it expresses fully *coincidentia oppositorum*. All are free and all are bound; all according to their own and all as the others.... The entire meaning of the Moscow movement lies in the fact that for us the meaning of life is not in the literary impression of our views, but in the spontaneity of personal contacts.... In essence the surnames Novoselov, Florensky, Bulgakov and so on, which appear on the works mean not ownership but rather his manner, type, style of work. Novoselov means work done in the style of Novoselov, that is, in style strictly Orthodox, somewhat monastic; Bulgakov, means professorial style, more for

external, apologetic significance, and so on.”⁸

Something should be said too of the socio-political stand of M. Novoselov. Naturally he was a conservative, a monarchist, and recognized the religious meaning of autocracy. However, while being opposed to ecclesiastical modernism and attempts to renovate the Church without clearly understanding her essence, in the spirit of the then progressive liberalism, Novoselov was an irreconcilable opponent to any dependence of the Church on the State and advocated reform in Church government. According to Berdyaev, “he did not possess any clericalism nor bowed to the authority of the hierarchy, a characteristic of the Russian emigrants of the right”. He recognized the authority only of the startsy, that is, of people with spiritual gifts and spiritual experiences, unconnected with hierarchal dignity. When at the end of 1911 the notorious case which resounded throughout Russia of Bishops Germogen and Iliodor came up and rumours spread about the possible ordination of Grigory Rasputin, Novoselov published the pamphlet entitled: “Grigory Rasputin and Mystic Debauchery”⁹, in which he not only exposes with documents the all-mighty “startsy” of being a member of the Khlysty, but accuses higher hierarchs of connivance. “Why do the bishops remain silent, they who know well the activities of the insolent fraud and seducer?” asked the publisher and publicist who enjoyed authority among Orthodox circles. Naturally this pamphlet was banned and the galley proofs confiscated from the printing house, and for printing excerpts from it the newspaper *Voice of Moscow* had to pay a heavy fine. The story was voiced loudly in the State Duma regarding the legality of the authorities’ punitive actions.

The coming of the Bolsheviks to power deprived Novoselov of the opportunity for open religious educational activity. But even in the new conditions he did not stop working in the vineyards of the Church right up to his arrest in 1928. A monument to his labour is the “Letters to Friends” which he wrote from 1922 to 1927. It is hardly worth mentioning that these were years when the Church was *de facto* without any rights, and outside the law, *de jure*¹⁰, when the country, frozen stiff with fear, fell into hollow silence and for any ardent word said in defence of the Christian Faith a person could be deprived not only of liberty but of life itself.

Today it is hard to establish for whom the letters were intended. Of course, among Novoselov’s correspondents were some of his friends—co-workers in religio-philosophic publication and interlocutors in the circle seeking spiritual enlightenment: it is known that most of these people did not emigrate after the revolution. However, the circle of readers of the “Letters” is evidently not limited to those close to him by past activities; otherwise it would be incomprehensible why he repeats, in many of the letters, the ideas expressed already in the issues of the “Library” and known well to his friends. There is only one explanation: these letters were intended for widespread distribution among Orthodox people, that is, for unofficial publi-

cation". This is proved by the fact that already in 1925 the "Letters" were typewritten for the first time; the epistolary activities of Novoselov were far from being finished at that time, for, only 14 letters had been written, and this explains the unofficial publication of his 14 letters (the letters bear the date of writing and the date of typing). The complete collection of all the 20 letters was evidently typed later.

"Letters to Friends" was never published as a whole. Letters 1 and 2 were printed in the Parisian magazine, *Vestnik RKhD* (Nos. 115 and 118); letters 5 (with cuts of ideological character), 10 and 14 in the anthology *Nadezhda*, No. 10 (edited by Z. N. Krakhmalnikova). It must be said that Novoselov's letters lose much when printed in selections since they represent a completed and internally connected whole. The publication of Novoselov's "Letters" is extremely topical, we think, in conditions of the present spiritual situation in Russia, for whom a shattered conception of the Church's essence is characteristic and extremely dangerous in view of the real threat of a new Church wreck (temptation to go over to foreign jurisdictions, the appearance of the *samosvyaty*, and so on).

Since his letters were not written as an essay but were actually a correspondence mailed, it is understandable that they lack irreproachable consistency in working out the problems raised. Undoubtedly, when Novoselov's friends turned to him with a request that he share his thoughts regarding current ecclesiastical affairs and Christian doctrine in general, a definite plan for a talk on faith and the Church was born in him. And though he constantly retreats from the intended plan in the first half of his letters, responding to manifestations of Church life contemporary to him, nevertheless, gradually he rises from the topic of the day to a systematic consideration of the general teaching about the Church, her essence, her role in the Divine Economy.

His first letter (December 7, 1922) is devoted to a topical theme in early 1920s—the so-called "Living Church". Without confining himself to a description of the servers of this "Church of the wicked", who by their actions were tearing apart Christ's chasuble, Novoselov considers the question of the roots of this movement before the revolution and notes that already then in the heated debates on "rebirth of the parish", "renewal of divine service" and so on, there was no clear understanding of the essence of the Church. Social liberalism was frequently substituted for Christian way of life. Already in those former "naive zealots of ecclesio-parish rebirth" (Novoselov calls these "Church S. Rs" in contrast to members of the "Living Church"—Church Bolsheviks) there was no clear understanding of the essence of the Church; as for the modern renovationists he described their way as: "the other path appearing good but leading into infernal depths".

His second letter (December 27, 1922) develops further the thoughts about the one true Church from which the "Living Church" had fallen. For the elucidation of the essence of the Church he adduces pertinent

places in the works of the Holy Fathers and Teachers of the Church (Sts. Macarius the Great, Germanus of Constantinople, Methodius of Patara, and Nicholas Cabasilas) as well as the arguments on this subject by A. Khomyakov with his distinction between Church organism and Church organization.

In his following two letters (January 1923), Novoselov leaves for a while the theme about the nature of the Church and turns to topical questions of Church life at that time. Thus the third letter is devoted to the practice of General Confession, which he allows only as a preparation for serious individual Confession. In the fourth letter he speaks of another impermissible practice even in conditions of ruin in the country: the replacement of wine, the substance instituted by God's Word and Holy Tradition for the Eucharist with diverse substitutes (liqueurs, juices and syrups from berries and the like) as a result of which "the divinely great and sacramental becomes merely theatrical action".

In Letter 5 (February 1923), Novoselov returns to the themes in the first two letters; now he shares with his friends thoughts about the Church taken by him from letters by Prince D. Khilkov who died in 1914 and who had also passed in his spiritual development (just as Novoselov) from "ardent Tolstoiism" to fervent Church apologetics. However, in Letter 6 (April 1923), Novoselov again diverts to the topic of the day and speaks out his strict negative attitude to the Council convoked by Church renegades and held from April 29 to May 9, 1923. He points out the anti-canonical character of a number of points published by the renovationists in their "Provisions" for convoking the Council and counterposes to these revolutionary innovations of pseudo-ecclesiastical reformers the true Church canons which form the connecting link between the Church organism and Church organization.

The following four letters may be conditionally called eschatological as they consider the question of the final destiny of the Church and the world. And interest in this was not purely academic, the apocalyptic mood was generated by the surrounding actualities of those years which may be described as the rise of the power of evil such as was never seen before in history. In Letter 7, Novoselov asks directly: "What is the meaning of Divine Providence permitting the raging of Satanism in Holy Russia—the destruction of churches, the desecration of relics, the persecution of the clergy—in a word, open, shameless and insolent trampling down of everything sacred. The reply to this question he draws from two literary works; one of them belongs to our days and the other to antiquity. In the first (article by V. Rozanov "the Ruin of Rheims Cathedral") the famous publicist, addressing the intelligentsia who were lamenting over the destruction of a monument to art and not over the destruction of a temple of public prayer, points out that prior to the Prussian shots the cathedral had already been destroyed by general European indifference to religion and summarizes: "God takes away from us that which we ourselves have rejected and continue rejecting." Novoselov relates these words

completely to the latest events taking place in Russia and sees in them a formula which gives the key to the correct understanding of them. The other confirmation of the same idea Novoselov adduces from the Bible—the story about the persecutions by Antiochus Epiphanes (The First Book of the Maccabees) which were the result of digression by the Chosen People from the faith of their fathers. Comparing the theomachy of ancient and modern days, Novoselov calls on his friends not to allow their hearts to be overcome by the spirit of indignation and hatred and not to abuse the Bolsheviks remembering that they are only weapons of God's wrath.

In Letter 8, Novoselov makes a list of diverse prophecies about the end of the world for his friends. He begins with the words of our Lord (Mt. 24. 3-14; Lk. 18.8) and of the Apostles (1 Tim. 4.1-8; 2 Tim 3.1-7; 2 Pet. 3.2-4; 3. 17-18; Jude 18-19), and then gives the prophecies of Sts. Anthony the Great, Niphonos of Constantinople, Tikhon of Zadonsk, Serafim of Sarov and also of saints uncanonized in his day: Bishop Ignaty Bryanchaninov, Bishop Feofan the Recluse and Amvrosy the Starlets of Optina Hermitage. He ends the list with "The Tale of Anti-Christ" by V. Soloviev.

In Letter 9, Novoselov acquaints his correspondents with extracts from letters written by Bishop Ignaty Bryanchaninov on the same eschatological theme: the cooling down of faith, the scarcity of sanctity, the absence of true piety, the spreading of apostasy from Christianity and the Church, the decline of pastorship, the calamitous state of monasteries—in a word, the exist of Christianity from the world preparing the way for Anti-Christ. Novoselov notes that the pessimistic views of Bishop Ignaty have been fully justified and confirmed in the new history of Russia.

Finally, Letter 10, concludes the number of letters devoted to eschatological digressions and apocalyptic reflections; in them he shows that the downfall of the Orthodox state, under whose wings Russian Christians had lived so well and tranquilly in this fallen and sinful world, was for them completely unexpected and caused confusion and dismay in the majority. The Lord Himself had warned His disciples of suffering and persecution: *Ye shall be hated of all men for my name's sake* (Lk. 21.17). Reflecting on the causes of this hatred and on the age-old struggle between darkness and light, Novoselov reminds his friends that hope of success in this struggle lies only in accepting the way of the Cross, which must be followed by all true children of the Church.

In the first centuries this path meant martyrdom. But even with the confirmation of Christianity as the state religion, the struggle against the prince of the world had not ceased; they were only transferred from the circus arenas and city squares to caves and sketes and the visible was made invisible, not less hard and tortuous because of it (self-abasement and crucifixion with Christ). In the monastic walk of life, victory in this battle for many centuries was on the side of the warriors of Christ; in the battlefield of the world the Enemy of the Truth won victory after

victory, occupying fresh positions in society—by way of diverse forgeries, imitations, falsifications and compromises. Gradually monasteries became depleted, but in so far as there are two truly Christian forms of life—martyrdom, as a result of persecution, and self-abasement, as a voluntary feat of piety, then, when the latter is rejected by Church society (which Novoselov considers characteristic of the pre-revolutionary Russian Church), Divine Providence salutarily raises the former. Novoselov urges his friends not to grieve over the shock the Church is experiencing and believe steadfastly in the goodness of Divine Providence in both the personal life of each and in relation to the Holy Church of God, the Bride of Christ, as a whole.

Faith in Divine Providence for the Church is indissolubly bound with right faith in the Church herself—One, Holy, Catholic and Apostolic; the second half of Novoselov's work is devoted to this theme. In Letter 11, he examines in detail the essence of Orthodoxy in comparison with Catholicism (with reference to material in the pamphlet by Y. Kolemin "Authority in Questions of Faith"). He stresses the absence in the Church of generally obligatory outside authority in the affairs of faith and conscience. Infallible is not an individual man (the Pope) and not even the Council (which may be rejected by the Church), infallible is the Church herself in her sobornost—a union of mutual love upon which rests the knowledge of Christian truths. Important for the Church are not the councils in themselves but sobornost as the identicalness of witnesses expressed at them with the faith of the entire body of the Church. In conclusion Novoselov points out the great harm of assimilating the false Catholic way of regarding the hierarchy as an infallible authority and guardian of unconditional truths, and the absurdity of identifying the hierarchy with the Church, which is especially dangerous in the period of ecclesiastical disorder and betrayal of Orthodoxy by many renovationist priests and hierarchs.

In the next, 12th letter, Novoselov supports the ideas developed in his previous talk with opinions of other expressors of Orthodox views, adducing the letter by Y. Samarin to Baroness E. Raden with notes of approval by V. Soloviev, as well as corresponding citations from the essays of A. Khomyakov. "The Epistle of Eastern Patriarchs" dated January 6, 1843, speaks of the same thing. Then Novoselov illustrates the thoughts expressed with some ecclesio-historical examples, recalling the two pseudo-councils: the Florentine which accepted in 1439 the Union with the Catholics (rejected at the beginning by St. Mark of Ephesus, and then by the entire Eastern Church), and the Constantinople which was convoked in 1345 against St. Gregory Palamas. In conclusion, Novoselov applies the Orthodox conviction, that the expresser of the Truth are the people of the Church as a whole, to his contemporary reality: by rejecting renovationism in agreement with the lawful Church Authority and the New

Calender Style against the orders of this authority, the Russian Church people in both cases showed themselves to be "defenders of the Faith", acting in both instances as true Orthodox.

In Letter 13, Novoselov continues his historical illustrations and cites a number of episodes from the life of St. Theodore of Studios connected with his criticism of Emperor Constantine VI of Byzantium for destroying the Divine institutions of Christian marriage (illegal from the canonical point of view are divorce and second marriage). And again Novoselov applies an episode from this long and complicated story (the separation of Theodore from the Patriarch who had received into communion the excommunicated priest who had married Constantine) to the events of his day—the intention of Patriarch Tikhon (happily not realized) of reconciling with the head of the Living Church, Krasnitsky.

Finally, in Letter 14, Novoselov used as an illustration for the idea developed by him about the criterion of the Truth in Orthodoxy, the material from the *Life* of St. Maximus the Confessor, the indefatigable fighter against the Monophysite heresy. The Monophysites were defended by the Emperor and the Patriarchs (of Constantinople and Alexandria), whose envoys tried every means of persuasion on the starets in the dungeon, including irony ("Then you alone will be saved and all the rest will perish?") and an out-and-out lie that Monophysitism was being accepted in Rome; St. Maximus answered: "Even if the whole world begins to communicate with the Patriarch I shall not communicate with him"—so clear in him was the vision of the Truth and so strong his faith in his own participation in the Body of Christ. Novoselov summarizes thus: the history of Orthodoxy irrefutably witnesses that the moral strength of solitary personalities (Sts. Mark of Ephesus, Gregory Palamas, Theodore of Studios, Maximus the Confessor), being the instrument of Divine Providence, overcomes in the end the canonical authority of the hierarchy and pressure brought to bear by the supreme state authority, taking the part of those in error."

The last four letters (beginning with No. 11) were devoted to a criticism of the Catholic teaching about the indisputable authority in the Church; but, he asks, by avoiding the temptation of Catholicism are we not setting out on the boundless sea of Protestant sectarian subjectivism and false freedom? In order to demarcate formally similar repudiations of the Pope's infallibility by the Protestant and the Orthodox, in Letter 15 Novoselov offers his friends an imaginary dialogue made up by him between the schismatic teacher Luther and the faithful son of the Church St. Maximus the Confessor. This dialogue illustrates well the difference between the mood of Protestantism and the spirit of Orthodoxy, between arbitrariness and faithfulness to the Church. Then Novoselov goes on to the question which does not exist neither for a Protestant nor for a Catholic (in the latter it is replaced

by the question of loyalty to the Pope). Novoselov finds the answer to it in the experience of the Church, and in the *Lives* of the Holy Fathers and ascetics, who always pointed to the fathers preceding them as lamps lighting up their own paths. Thus, faithfulness to the Church for an Orthodox is most closely bound up with faithfulness to the Holy Fathers' traditions which are dependable guides showing the correct way of solving religious doubts. Another means of overcoming spiritual difficulties are prayers, and in conclusion Novoselov adduces a number of examples demonstrating the grace-filled action of prayer from the *Lives* of early ascetics and from confessions of a contemporary ascetic (Bishop Ignaty Bryanchaninov).

But prayer, as a means of directing man's life with grace into the bright sphere of Christian Truth, has power and effectiveness only on condition that he remains in the Church—the Body of Christ, with Whom he is vitally united through the Sacraments. Letter 16 is devoted to the elucidation of the meaning of Sacraments in the work of knowing God, for which Novoselov as usual cites a number of the Holy Fathers (Sts. Mark the Hermit, Macarius the Great, Simeon the New Theologian, Nicholas Cabasilas, and others). Novoselov describes the mysterious gifts of Baptism, Penance and the Eucharist as having essentially an enlightening power; regards them as an ontological prerequisite for the knowledge of God and as a gnoseological factor in the process of coming to know the Celestial Truth.

From Sacraments Novoselov goes on, in Letter 17, to their source and considers the action of the Holy Spirit and His guidance as a necessary condition for any sanctification and enlightenment. About the fact that the inner revelation of the Holy Spirit constitutes the fundamental source of religious knowledge, Novoselov wrote many years ago in the first issue of his "Religio-Philosophic Library" ("The Forgotten Path of Experience Knowledge of God"); there he pays greater attention to the aspect of sobornost in the life of the Church body. Thus, he adduces excerpts from the *Acts of the Apostles* in order to stress the fact that even the disciples of Christ who had received abundantly of the Holy Spirit resorted at times to conciliar examination of the truth of their Good News (conversations between St. Paul and St. Peter in Jerusalem and Antioch, etc.) Indeed, the very fact of the Apostles' Epistles shows the conciliar nature of the Church for, as St. John the Divine writes in his First Epistle: *I have not written unto you because ye know not the truth, but because ye know it* (1 Jn. 2.21); however, the authoritative confirmation on the part of the Lord's Beloved Disciple, of course, strengthened the brethren in what was revealed to them in the anointment by the Holy Spirit. Sobornost, obligatory mutual verification of revelations received by each and the seeking for spiritual accord with each other, all of

this runs along a golden thread through the history of the Church and determines the course of Orthodoxy. Novoselov calls this feature of Orthodoxy the aspiration to preserve like-mindedness not only with the Gospel but with the patristic teachings as well (the so-called *consensus patres*); the next, Letter 18 (May 1926), is devoted to the examination of patristic writings.

He begins the elucidation of the significance of the Holy Fathers in the life of the Church, by indicating the great importance patristic writings have had in defining the decisions of the Ecumenical Councils. Then he gives a résumé of the eminent and solemn names and titles given to our saints and God-bearing Fathers in divine services. Novoselov further adduces excerpts from an article by an eminent Church historian of the last century, Bishop Porfiry Uspensky, devoted to the same theme of the importance of the Holy Fathers and in which the author explores the reasons by virtue of which precisely they are the sole reliable interpreters and elucidators of the eternal truths of Christianity. After this Novoselov returns to the question of the difference between Church organism and Church organization (considered earlier in Letters 2 and 5) and formulates a thesis regarding their uncoalescence and indivisibility: of the former he spoke at length in the preceding letters, as for the latter (indivisibility), witness is the fact that all the Holy Fathers without exception, throughout their lives, undeviatingly held to the Church organization to which they belonged. Novoselov comments upon the profound discourses of the Holy Martyr St. Methodius of Patara on the fact that man becomes formed and grows in his mother's womb and so too do the converts grow in the Church till they themselves become herself in the sense that at Baptism men enter the Church organization and only to the measure of their spiritual perfection do they unite with the Church organism—the Body of Christ. These considerations Novoselov applies to the role of the hierarchy in the Church. He points out that although in the Church organization its role is central it does not mean in the least that it has any advantages in the sense of belonging to the Church organism. Novoselov compares and analyzes the thoughts about the significance of the hierarchy of two holy martyrs, one of whom (St. Ignatius of Antioch) in his epistles raises high the authority of the bishop, which was very important in the young Christian Church which was in many ways only coming into being, and the other (St. Irenaeus of Lyons) to a certain degree limited this authority requiring, apart from accession to the see (insufficiency of which became evident in the times of St. Irenaeus with the appearance of false pastors and heretical hierarchs), the succession of the Spirit. It is precisely this last which determines the course of the Church, that golden chain whose links are made up of the Spirit—bearing Holy Fathers and through whom God's grace,

passing from link to link, comes down to us today. And following St. Simeon the New Theologian, to whom the image of the golden chain belongs, Novoselov stresses the extreme importance for those living at present to join up with the last link of this chain—with the saints closest to us in time.

In Letter 19 (summer 1927) Novoselov shares with his correspondents his thoughts about the great significance of the God—bearing Fathers drawn by him from the letters of St. Ignaty Bryanchaninov, who, as no one else, emphasized the salutariness for the Christian of the patristic path. Of course, best of all for us would be to have a holy father directly as our spiritual mentor since a book inscribed on paper cannot substitute for a living book—man, whose mind and heart is filled with the writings of the Holy Spirit. Because of the scarcity of mentors, however, the patristic writings become for us about the only guide to salvation. The reading of the Gospel alone is insufficient—in order to avoid false understanding and arbitrary interpretation one should give serious attention to the reading of patristic literature, which helps to overcome numerous factions existing in Christendom as a consequence of many Christians having strayed from the salvific guidance of the Church. A section of this letter is devoted to the comparison of writings and the general spiritual mood of the Eastern Fathers and the ascetics of the Western Church; Novoselov had dwelt in detail upon this theme in the 37th issue of his "Library"¹¹.

The concluding Letter 20 was written by Novoselov on the last day of 1927, which was in his eyes the hardest year for the Church in comparison with all the preceding years under Bolshevik rule. Sarov was sacrilegiously sacked and Diveyevo was brutally devastated. But worst of all "the whole Ship of the Church had listed and was hanging over an abyss"¹². It is not to be wondered at that the apocalyptic mood again held Novoselov and in his last letter he returns to the eschatological theme, offering his friends a synopsis of the article written by Prof. I. Shchegolev of the Kiev Theological Academy: "The Destiny of God's Church on Earth", published among the works of the Academy in 1860, but very topical for those days of sorrowful tribulations. The article, devoted to Church historiography, notes that the world had lived up to then only because it was made alive by the Spirit of God which abides primarily in the Church, that is why man must enter the Church and become part of her. The historical paths of the Church and state may converge or diverge; the history of kingdoms is the history of the ways of Divine Providence by which He leads nations to the Church and punishes them for deviating from her. The boundaries of the Church on earth change with time: at first they were small as a mustard seed, the society of Christ's disciples, then like this seed it grew into a huge tree which spread its branches over all the countries

and continents; at the end of the world its boundaries will again become smaller around the number of the faithful. As for the time limits, the Church will remain on earth as long as she serves her purpose—the salvation of all, who have had the sense to join the Body of Christ, availing themselves of the means of salvation offered by the Church. As soon as there does not remain a nation capable of preserving and multiplying her treasures, the Church will become unnecessary—having fulfilled her purpose she will have accomplished her round of earthly existence and will pass on to another state of being—the state of glory and beatitude; at the same time by means of fire (“the earth and all its works will be burned down”) renewed and re-created will be the entire visible Nature. In the indefatigable battle with the devil carried on by the Church since the beginning of the age (in the form of fighting the world, which continually rejected her, and the evil within each one), however great might be sometimes the successes of the prince of this world, the Church in her true members remains unconquerable always and will enter as such into eternity. Novoselov closes his epistolary work with the following sublime words: “Blessed is he who does not deviate from Christ amidst the difficult temptations befalling the Church, being inspired by participation in her world triumph which will come at the end of the world”.

To these blessed ones we must unquestionably add M. A. Novoselov himself: literally several

months after he had written these words he was arrested and took the way of the Cross of a true follower of Christ—a confessor of Christ.

NOTES

¹ Letters from V. Kozhevnikov to V. Rozanov—*Vestnik RKhD*, No. 143, 1984, p. 94.

² N. Berdyaev, *Self-Cognition*. Paris, 1949, p. 200.

³ Tavrida Diocesan News, 1909, p. 8.

⁴ From the life of the academy. (1) Election of new honorary members of the MTA. *Bogoslovsky Vestnik*, 1912, No. 12, p. 865.

⁵ See S. Fudel, *At the Walls of the Church: Materials and Reminiscences*. Christian Reading, 1979, No. 2, p. 281.

⁶ Hegumen Andronik. Father Pavel Florensky—Professor at the Moscow Theological Academy. *Theological Studies. Jubilee Anthology of the Moscow Theological Academy*. Moscow, 1986, p. 240.

⁷ Title of one of the books by V. Rozanov.

⁸ In the article by Hegumen Andronik Trubachev. Father Pavel Florensky—Professor at the MTA and editor of *Bogoslovsky Vestnik*.—*Theological Studies*, 1987, No. 28, p. 304.

⁹ M. Novoselov, Grigory Rasputin and Mystical Debauchery. *Moscow*, 1912, p. 2.

¹⁰ In the summer of 1922 when the All-Russian Central Executive Committee decreed that all social organizations must be registered (among them the Church) and up to the acquiring of this registration by the Patriarchal Locum Tenens Metropolitan Sergiy in the summer of 1927 (in connection with his Declaration of loyalty).

¹¹ *Mysticism of the Church*. Sergiev Posad, 1914.

¹² Novoselov has in mind the Declaration of loyalty made by Metropolitan Sergiy and his grave concessions to the godless state.

Ye. POLISHCHUK

Solemnities in Smolensk: the Church and Culture

“O Saints Methodius and Cyril, Equal to the Apostles, pray unto God for us!”—the prayerful singing of clergymen, taken up by a church choir and numerous worshippers, filled Smolensk streets. From the Cathedral Hill, crowned with the magnificent gold-domed Cathedral of the Dormition of the Mother of God, the festal procession moved towards the Mass Field, the traditional place of Smolensk residents’ gatherings. En route, the procession was met by performers of folk companies, dressed in national costumes. In spite of the foul weather, the faces of people radiated joy. And only at the memorial to men, who lost their lives during the last war, the procession paused in a mournful silence to honour the memory of those “who have laid down their life for the Faith and the Fatherland”.

The Festival of the Slavonic Written Language and Culture, which has already become a traditional occasion, was opened in Smolensk by Divine Liturgy celebrated in the Cathedral of the Dormition and a festal procession on May 24, 1991, the day of commemoration of the first Slav teachers Sts. Methodius

(† 885) and Cyril († 869), Equal to the Apostles. The festivities were organized by the Ministry of Culture of the RSFSR, the Foundation of the Slavonic Written Language and Culture, the Smolensk Regional Executive Committee, the Slavonic Foundation of Russia. Taking part in the solemnities were Metropolitan Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations of the Moscow Patriarchate; Metropolitan Pitirim of Volokolamsk and Yuriyev, Head of the Publishing Department of the Moscow Patriarchate; Bishop Grigoriy of Konstantia (the Bulgarian Orthodox Church), Bishop Lev of Novgorod and Staraya Russa, clergymen, representatives of central and local government bodies, of the deputies’ corps, the scientific and cultural community and the mass media. The festivities assembled envoys of the Slavic peoples of Russia, the Ukraine, Byelorussia, Bulgaria, Poland, Slovakia and Serbia.

In front of the chapel-memorial to heroes of

the 1812 war erected in the city park, where the festal procession came, a moleben was conducted and "Many Years" was sung. After that a meeting was held and a concert given in the nearby Mass Field, which were devoted to the opening of the festival. Among the speakers who addressed the gathering was Metropolitan Kirill. Taking part in the concert were the male choir of the Publishing Department of the Moscow Patriarchate, conducted by A. Grindenko, and other performers of church music.

That same day a memorial plaque in honour of Sts. Methodius and Cyril was unveiled and consecrated in a Smolensk street which now bears their name. The order of consecration was conducted by Metropolitan Kirill. In the evening a gala concert was given in the Smolensk regional drama theatre, which was shown on the Central Television.

On May 25, Father Vladislav Stepanov, Rector of the Church of Sts. Peter and Paul, 12th-century architectural monument recently returned to worshippers, conducted the office of its lesser consecration, after which Metropolitan Kirill and Bishop Lev celebrated Divine Liturgy in it. That same day Metropolitan Kirill consecrated a memorial cross in the Katyn Forest on the site of the shooting of Soviet war prisoners during the Second World War. At this cross and at the monument to the Polish officers also shot there, Vladyka Kirill conducted a funeral service and then consecrated a memorial stone on the site where Orthodox Prince St. Gleb died the death of a martyr in 1015.

On the following day a city festival was held in Smolensk streets and squares, in which numerous art companies took part. That same day a monument to Russian architect Fyodor Kon, the builder of the old Smolensk fortress wall, was unveiled.

On May 27, the writers, poets and journalists, who arrived in Smolensk to take part in the festivities, met with the city's public. That day was marked by yet another event—the Smolensk Inter-Diocesan Theological School held the first graduation ceremony.

The programme of festivities included a scientific conference—"The Slavs: Uniformity and Diversity", Tenishev readings, art exhibitions, concerts, a festival of feature and documentary films. Festivals of culture were held in the villages of Novospasskoye, Przhivalskoye, Flenovo, Khmelita and Zagorye farmstead of the Smolensk region.

The festivities in Smolensk left a glowing trace in the hearts of its participants, both worshippers and non-believers, and also certain doubts. Why were the divine services attended by incomparably less people than the meetings? Why was it that in the speeches of representatives of the scientific and cultural community, who paid tribute to Sts. Methodius and Cyril not a single word was said about the teaching of Christ the Saviour, which inspired their entire activity? And, finally, why did secular orators lay special emphasis on the idea that the "principal task" of the Church is to keep up cultural traditions,

and the rest is of secondary importance as it were?

"In modern public conscience the image of the Church is visualized and propagated as some cultural-ethnographic museum," says Metropolitan Kirill of Smolensk and Kaliningrad. "Admittedly, the contribution Orthodoxy has made to the national Russian culture is great, and we must preserve and develop what has been done by our great ancestors—enlighteners, church architects, icon-painters, composers of church music... But it should be always borne in mind that the basis of church culture, without which it would have never been what it has become now, is a mysterious, grace-filled life of the Church, the immutable and eternal truths of the Gospel, and a living communion of a believing heart with the Lord and Saviour. If this basis is ignored, if attempts are made to revive church culture without the Church herself, all efforts are bound to be futile: we would remind one of the vocal ensembles of the late 1970s which sang spiritual canticles without words. But if church culture becomes truly Christocentric, it will not only survive but even develop, assimilating new, untraditional forms of art."

One cannot but subscribe to the words said by Vladyka Kirill. Contemporary society, whose attention, it would seem is turned to the Church, nevertheless refuses to accept her in the role assigned to her by the Lord Jesus Christ. The Church is functioning in the world and influences all aspects of the life of society, including culture, yet at the same time she is a "Heaven on earth", a part of a different, highest reality, and her mission in the world is to consecrate earthly existence with Divine grace coming from Heaven. Secular society is sometimes ready to accept in the Church everything except this her mission. It is prepared to perceive Christianity as a code of moral laws, as a social organism, as a treasure-house of cultural values. But let us recall how many attempts have been made in this country to take something from the Church, rejecting what is of paramount importance in her—communion with Living God! The failure of these attempts, people's indifference to the ersatzes of spirituality offered to them, even if these are painted in "Russian" and "Orthodox" colours, is one more proof that the Church without Christ is absurd.

One cannot but welcome the striving of millions of our countrymen to study the culture of the past and to find in it a key to the solution of present-day problems. One cannot but welcome the festivals, like the one held in Smolensk during the last days of spring. Scholars and publicists, public figures and men of culture and art—all who draw from the fount of ancient spiritual wisdom, also turn to the Church of Christ. It is only to be hoped that this turning is not limited to idle interest or pragmatic motives, and that in the process of familiarizing themselves with Orthodox culture people will pay heed to what the Church is saying today, preaching the Gospel to those "that are near, and that are far off". And may God grant us, Christians, the faculty

to never forget that in all our contacts with the outside world we should be servers of God's grace and vehicles of His love, and not indifferent observers of the life of society or its participants in the name of its mundane aims alone.

It is also to be hoped that rapprochement between Orthodoxy and secular society will be marked by the spirit of mutual respect and by enabling the Church to act in the public arena in its primordial

capacity of a God-man organism suffused with the light of Gospel good tidings and living in a constant communion with the Lord of the Powers. And then festivals of Christian culture will become most important events in the life of many people, because every such festival will make meetings with Christ possible.

Deacon Vsevolod CHAPLIN

Singers of the Lord's Glory

After the Feast of Pentecost, Chernigov's Trinity Cathedral, bedecked with spring greenery, celebrated another holiday: parishioners, worshippers from other dioceses, numerous clergymen headed by Archbishop Antony of Chernigov and Nezhin, offered up thanksgiving prayers to our Heavenly Master, Who honoured us with the joy of welcoming the first group of graduates of the Chernigov precentors' and psalm-readers' school. Thanks be to God that after decades of refusal to understand, of disrespect of and trampling on universal human values the long-awaited sun of theological education has risen over the Chernigov land as well.

This was said by Archpriest Ioann Fesik, rector of the theological school, in his exhortation addressed to the graduates. "We, people," he said, "are weak, but God's will vanquishes all obstacles. The fact that today we are congratulating the first group of graduates is not our hands' doing, but a finger of the Lord's most holy grace and a prayerful intercession of St. Feodosy the Miracle Worker. Abide by these Christian rules of piety in your further life and in labour in the vineyard of Christ."

After Divine Liturgy Archbishop Antony of Chernigov and Nezhin, assisted by numerous clergymen, conducted a thanksgiving moleben. The Vladyka addressed the graduates as a wise father: "You, children of God, came here weak and infirm, but today you are church choristers, enlightened by theological education. See that you lose it not. Let not pride, arrogance, greed for money or false witnessing shatter your faith and besmirch the title of church people. Remember the words said by St. Ephraem Syrus about the vice of arrogance: 'It is like a tall tree which is rotten and all its branches rotted off and if anyone climbs it he will immediately drop from its height.'

"But my most fervent prayer today is that the evil one might not be able to tear you, children, away from the body of the Mother Church. May the Lord fortify you in faith, multiply your strength to serve in the vineyard of Christ so that in the future you could rejoice and pray together with the angels. Amen."

In the school the graduates have acquired a de-

finite store of knowledge, music education, assimilated the norms and principles of church life, and they certainly have left good memories behind them. Chernigov worshippers and numerous parishioners from the Sumy, Kiev and Poltava dioceses will remember their singing for a long time.

Divine services conducted in the homes for the aged, in kindergartens and at industrial enterprises added strength to them. And if only a single soul out of the thousand, who listened to the word of God and enjoyed their singing, comes to the understanding of life in Christ and experiences the spiritual happiness of faith, this will be the highest reward for them.

Bees look for golden honey not on a painted dead stone, but on an ordinary field flower. And in the same way they were taught to discern the true value of people and phenomena not in their external forms, but in their inner essence.

Let us recall the coryphaeuses of Ukrainian church music such as Maksim Berezovsky (1745-1777) and Artemy Vedel (1767-1806). Both of them were born in the Chernigov land, in Glukhov, to be more exact, and studied at the Kiev Theological Academy. Their work in the field of church music is a whole epoch in the history of world music culture. Studying in Italy, Maksim Berezovsky performed music on a par with Mozart, but after his return home he often went hungry and ended his earthly life in dire poverty. Artemy Vedel, the author of many church choir concertos, precentor of Yeropkin's world-famous Moscow choir and Giuseppe Sorty's favourite student, unrecognized in his talent and belittled in his greatness, entreated the All-Merciful to give him patience and strength.

In the Chernigov theological school the future precentors and psalm-readers were educated on similar examples from history, music, painting and art in general. They were taught to be reasonable, sober-minded and to be able to sort out people according to their works and acts, according to the fruits of their heart and mind.

This year's graduates will become those vital juices which by the grace-bestowing sound of church singing will quench the spiritual thirst of rural and urban parishes. Educated, talented, full of energy

and desire to labour in the vineyard of Christ, they will themselves become symbols of the revival of our Holy Church. Following in the footsteps of the young precentors and psalm-readers will be just as young worshippers, with whom they are united by the common Christ's faith, soul-ennobling singing, understanding of spiritual beauty and striving after it.

In what way have the graduates of the Chernigov precentors' and psalm-readers' school been enriched during the two years of study? Indubitably, we can mention the knowledge they acquired in the field of the Holy Writ, catechism, history of the Church and singing, and the Church Slavonic. But the most important thing is that the students got the feel of the church spirit, assimilated liturgical practice, became aware of the need for spiritual education.

Instructors strove to cultivate in them liturgical

appreciation of the beauty of the divine service, during which a definite canticle should be sung, and also comprehension of musical texture. Choral culture was cultivated in the Chernigov graduates, too. Church choral singing, enlightened by a humble faith in the Pantocrator, calls for obedience, kindness of heart, and spiritual tenderness of soul. This is not merely an art, this is service to the Lord. O Lord the Pantocrator, look down from Heaven upon these young singers and readers of Thy glory, grant them wisdom of hearts and simplicity of a child. For like those bees they are to collect drop by drop the precious myrrh of church singing for healing those who have lost all hope, are aggrieved, humiliated or forgotten, O Lord, protect them from Heaven!

Zoya GAVRILENKO

Hegumen SERAFIM

On the night of February 1, 1991, Hegumen Serafim, a Moscow clergyman, was villainiously murdered at his flat. Hegumen Serafim (secular name—Sergy Shlykov) was born on March 17, 1958, in Kemerovo Region. Was brought up in a pious Orthodox family. Since his childhood he aspired to serve the Church. On finishing secondary school, he entered the Novosibirsk Medical Institute, but after a year and a half of studies he left the institute.

For two years he served in the ranks of the Soviet Army. In 1978 he enrolled in the Moscow Theological Seminary, and in 1980 was professed and joined the brethren of the Trinity-St. Sergy Lavra Association with Archimandrite Kirill, father confessor of the Lavra, gave him spiritual powers to bear his service of the Church.

The same year, Archbishop Vladimir of Dmitrov (now Metropolitan of Rostov and Novocherkassk), ordained him hierodeacon. In October 1986, by the ukase of His Holiness Patriarch Pimen († 1990), he was transferred to St. Daniel's Monastery, where he continued his zealous service for the good estate of the Church.

On January 4, 1987, he was ordai-



ned hieromonk by Metropolitan Pitirim of Volokolamsk and Yuriev at the Resurrection Church in Nezhdanova St.

In 1984, Father Serafim finished the Moscow Theological Academy and took the post-graduate course, which he was not destined to complete.

Father Serafim conducted services at St. Daniel's Monastery, fulfilled the obedience at the vestry, looked over the work of the bakery.

From December 1988 he fulfilled obedience at the Russian Orthodox Mission in Jerusalem. In September 1989, for health reasons, he was sent back to Moscow.

In 1989, on the eve of the Feast (March 3) of the Orthodox Prince St. Daniil of Moscow, he was elevated to the rank of hegumen and then appointed rector of the newly-opened church of the Nativity of the Blessed Virgin at Putinki. He also conducted services at the Church of the Tikhvin Icon of the Mother of God in Alekseyevskoye. These were his obediences up to the time of his tragic demise.

The memory of Father Serafim will be alive in the hearts of His Moscow flock, the sisters of the Gorneye Convent in Jerusalem, and the brethren of St. Daniel's Monastery. He was a pious monk, efficient administrator, and a man of generous soul.

The funeral service was conducted at St. Daniel's Monastery.

Father Serafim was buried at the place of his birth in Kemerovo Region.

"O God's Holy Angel, my guardian, pray unto God for me"

(Prayer on the Feast of the Archangel Michael
and All the Heavenly Host)

In the name of the Father, and of the Son, and of the Holy Spirit!

Today, dear brothers and sisters, the Holy Church has assembled us to glorify God's Archangel Michael and all the Heavenly Host. To be more exact, it is not only on this day, but, in fact, every day, at each morning and evening divine service, the Holy Church glorifies and offers up her prayer for granting to each member of the Church *a peaceful angel, true guardian and protector of our souls and bodies*. The Greek word "angel" means "herald". This name is given to incorporeal spirits, intelligent spirits, free spirits, abiding in Heaven.

In the Symbol of the Holy Orthodox Faith (The Creed), containing the words: *I believe... in Maker of Heaven and earth, and of all things visible and invisible*, by the words the invisible world the Holy Church glorifies the spiritual world: the world of God's invisible saints and incorporeal spirits or the host of holy angels. Almighty God populated Heaven by its intelligent inhabitants, the angels, so that they should not only glorify His omnipotence, but should also become heralds of His omnipotence and His grace-bestowing will to inhabitants of earth—to people. An angel is a heavenly herald, a breath of heaven, a chain linking heaven and earth, and, therefore, this service of holy angels to the human race should be particularly close and understandable to us, sinful inhabitants of earth.

The Holy Writ provides numerous examples of holy angels' service to people: of their help, solicitation, intercession, constant and indefatigable vigilance.

Thus, according to the Old Testament, a heavenly herald, with his sword drawn in his hand, appeared to Joshua the son of Nun, promising him to help in conquering Jericho (Josh. 5.13-14; 6.1). The Lord's angel promised Israel's judge Gideon victory over Midianites and in witness of his help and power set fire to Gideon's gifts by touching them with the end of his staff (Judg. 6.21). The Lord's angel appeared to Elijah the Prophet of God, who was persecuted by crafty Jezebel and who asked God to send him death,

and brought him food—a cake baked on the coals and a cruse of water—to support his ebbing strength (1 Kgs. 19. 3-8). St. Daniel the Prophet, who reflected on the destinies of the men of Judah, that suffered for sins and iniquities of their fathers, saw a miraculous vision:—Archangel Gabriel, who appeared to him, foretold him that *after threescore and two weeks shall Messiah be cut off* (Dan. 9.26).

As we delve deeper into the history of the people of Israel, we again and again become witnesses to numerous appearances by heavenly heralds until the time came for the Saviour of the world to be born. But before that, one of them—angel Gabriel—brings the good tidings of great joy about God's grace, the birth of promised Messiah, Jesus Christ (cf. Lk. 1. 26-38).

When the Pre-eternal Divine Infant was born in Bethlehem, the angel of the Lord said unto shepherds: *Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord* (Lk. 2.10-11). And then suddenly a host of angels appeared who formed a heavenly choir and sang praises to the beginning of man's reconciliation with God: *Glory to God in the highest, and on earth peace, good will toward men* (Lk. 2.14).

When the news of the birth of the Saviour reached Herod the king, causing trouble to him and to all Jerusalem, and when he began to search for the Infant to destroy Him, the angel of the Lord appeared to Joseph in a dream, telling him to take the young child and his mother and flee into Egypt (Mt. 2.3,13,14).

Much later, after Herod's death, the angel again appeared to Joseph in a dream, telling him God's will: *Arise, and take the young child and his mother, and go into the land to Israel: for they are dead which sought the young child's life* (Mt. 2.20).

Angels of God witnessed the Lord's forty days' fasting in wilderness and His resistance to the tempter, and when He emerged victorious in this struggle, *angels came and ministered unto him* (Mt. 4.11).

The end of the earthly feat of our Lord and Saviour Jesus Christ was also marked by the appearance of an angel who came from heaven, *strengthening him* (Lk. 22.43), when He was praying in the Garden of Gethsemane shortly before His crucifixion so earnestly that *his sweat was as it were great drops of blood falling down to the ground* (Lk. 22.44).

And we know, of course, that it was the angel of God who told the joyous news about risen Christ the Saviour to the myrrh-bearers who were on their way to the dead Lord and Master: *Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said* (Mt. 28.5-6).

And who of us has not experienced the anxious joy together with the apostles, who watched with admiration and awe the Lord going into heaven, when two angels, pointing to His glorious ascension, foretold His glorious second coming: *this same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven* (Acts 1.11).

This is what the Holy Scripture tells us about holy angels. They are not only heralds of God's will, but also our helpers and protectors on all paths of our Christian life. Fulfilling God's will as *ministering spirits* (Heb. 1.14), angels are very close to us. We take our first steps under unremitting vigilance of our Guardian Angels, who are assigned to us by God from the moment we receive Baptism.

In the same way as a loving mother guards her child and hurries to prevent every his false step, to guard him against dangers, so the Guardian Angel, who invisibly accompanies us throughout all our life, is our leader, a faithful Guide, a Guardian of our souls and bodies and protector.

The angels combine love of people with love of the Almighty Creator. Just as God, Who loved us so much that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (Jn. 3.16), so Guardian Angels, too, love people and take a most active part in man's salvation.

"Everything that is good, pure and bright in us," says one church preacher, "every good idea, every good prompting of the heart, a prayer, repentance, good deeds—everything is born in us and occurs on the suggestion of the invisible Guardian Angel.

"Acting through our conscience and our hearts, he guards us against sin and temptation, helps us to resist temptation, instills us with fear of a grave sin. If we do not listen to his voice and sin, he moves away from us until we repent, cries for us, beseeches God to linger with the punishment we deserve, and, at the same time, never ceases to knock at our conscience to arouse penitence in us.

"Why are you standing here and crying?"

St. Nifont once asked a youth standing by the door of a house and crying. 'I am an angel', the youth replied, 'sent by the Lord to guard the man who has been staying in this indecent house for several days already; I'm standing here because I cannot approach the sinner; I'm crying because I'm losing hope to bring him onto the road of repentance.' " Thus our Guardian Angel mourns and cries for us when we indulge in sin. Thus the Guardian Angel, who loves us, rejoices if we turn away from all filth and evil, sincerely and wholeheartedly repent, feel contrition and bemoan our sins.

Instructing and edifying us throughout our lives, grieving and weeping, if we fall into sin, and rejoicing at our improvement, the Guardian Angel will accompany us also in the next world, when time will come to part with the earthly life and enter Life Eternal. There, in the next world, where there is no place for repentance any more, and where only retribution awaits us for all our earthly works, the Guardian Angel will not leave our souls alone but will strive to protect them and beseech mercy from the Judge. Our Guardian Angel will recall everything that was good, even a cup of cold water we solicitously brought to our fellow men in the name of the Lord, in order to save the soul entrusted to him by God at the holy Baptism.

To give you a better idea of how far the Guardian Angel's concern for the salvation of a sinner's soul extends, we shall cite one instance from a religious book. Under a certain king there lived a very fierce and cruel robber. After long and fruitless efforts to catch him, the king decided to resort to an opposite remedy—mercy, and sent him his cross with the words: "Don't be afraid." The robber was so moved by this unusual act of the king that he repented. Soon he fell ill. During his illness he saw the Last Judgement in his dream. When he woke up he felt he was going to die soon and, having become terrified by his sins, he began to tearfully supplicate for forgiveness.

When he died, demons began to lay claim to the robber's soul, holding the list of his sins in their hands. Two angels with scales in their hands were puzzled: "What shall we put on our side? We have nothing to put in his favour, because only ten days have passed since he ceased to murder people; the only thing we can put on the scales is a handkerchief soaked with the tears he shed shortly before his death." And they did put it. O God's infinite mercy! The handkerchief outbalanced all the robber's sins, and then the demons' charters were gone and the angels thus saved the dead man's soul.

Thus our Guardian Angels love us so much and care so much for our salvation. Glorifying holy angels, our constant guardians and protectors, let us, dear brothers and sisters, be worthy of

their holy love for us. Let us delve more often in the inmost recesses of our hearts and cleanse them by sincere repentance. Let us pray together with the Holy Church which has assembled us today for this feast:

An Angel of Peace a faithful Guide, a Guardian of our souls and bodies, let us beseech of the Lord. Amen.

Bishop PALLADY of Izhevsk and Udmurtia

Sermon on the Feast of St. Paisy Velichkovsky

My beloved fathers, brothers and sisters!

By God's providential will the Plenitude of the Russian Orthodox Church—priests, archpriests and the God-loving flock are blessed with a great spiritual joy. The assembly of the Holy Russ zealots at the altar of God has been replenished with new luminaries and prayerful intercessors for us and for our land's future God-loving children who graciously testify to the inexhaustible manifestation of the Holy Spirit in our Holy Church, that, in the words of Apostle St. Paul, *gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfection of the saints, for the work of the ministry, for the edifying of the body of Christ* (Eph. 4.11-12).

Today, rejoicing in the Holy Spirit, our Holy Church reverentially commemorates one of them—the great zealot, teacher and guide of monastic feat, our blessed and God-bearing father Schemaarchimandrite Paisy.

The Holy Scripture says: *Wisdom exalteth her children, and layeth hold of them that seek her. He that loveth her loveth life... loveth God... He that holdeth her fast shall inherit glory; and wheresoever she entereth the Lord will bless* (Sirach. 4.11-14, 1 Cor 8.3). No words can give a better definition of the ascetic life of the God-loving Starets Paisy.

Abba Paisy (secular name, Petr Velichkovsky) the son of an Orthodox priest in Poltava, the Ukraine, chose the life of a monk at a time that was particularly difficult for the Ukrainian territories west of the River Dnieper. The Uniate Church which in 1720 adopted all the features of the Roman creed at its Zamoisky Council and which was instigated by the fanatic Latin Jesuits to act against Orthodoxy, went through the right-bank Ukraine like a tempest; to please the Polish landowners who supported it, it swept with fire and sword the Orthodox faith from the face of our land, securing success at the price of blood and tears of our Orthodox people. In the occupied Ukraine, and particularly in Galicia, Orthodox churches were either turned into Uniate ones or closed or razed to the ground; a vivid testimony is provided by the ruins of the once famous Manyavsky Skete which was the spiritual

patron of about fifty Orthodox cloisters, and by many more desecrated shrines. The monks of those monasteries who were forced to become Uniate, fled from their native land. Archbishop Filaret Gumilevsky († 1866) of Chernigov and Nezhin writes in his *History of the Russian Church*: "One can hardly imagine all the cruelties which were done at the time to the Orthodox. Orthodox priests were tied to roadposts, flogged, imprisoned, tortured by hunger... Orthodox people were herded like sheep into Polish or Uniate churches. When the Gospel was read in an Orthodox church, a bailiff would come over and with his lash drive people away like cattle is driven from cattle-sheds."

The Uniate disaster in the Ukraine did not bypass the holy Orthodox monasteries in which the young Petr (Parfeny-Platon as a novice) began his monastic life. Like so many others who took to living in seclusion, he had to flee his native land and go beyond the Dniester River in search of a spiritual abode under the protection of Orthodox Moldavian princes. Bishop Gervasy Lintsevsky of Pereyaslav († 1769) wrote in January 1768 addressing the Synod: "Uniates' atrocities and rage not only do not subside but are growing in force... Orthodox people find themselves under such oppression and in such poverty which might have been in the times of the apostles."

Empress Catherine II wrote about the state of Orthodoxy in Poland the following on November 19, 1768: "Orthodoxy there, if not destructed altogether, has at least been oppressed to an utmost degree, so that it has virtually been entirely excluded from society and deprived of civil rights."

Seeing how Orthodox shrines of his people were trampled, novice Platon "vowed in the deep of his soul to never live in those lands in which Orthodoxy, the faith of his forefathers, would be desecrated by Catholics or Uniates."

Moving away from his native shrines of Kiev and Chernigov, novice Platon first reached the Holy Mount Athos where he took monastic vows and later the great schema under the name of Paisy and was honoured with ordination. The would-be saint was greatly influenced by the

Moldavian starets Schemamonk Vasily and by other God-loving men who had arrived at Mount Athos.

As time went by many zealots gathered around Paisy and asked him to become their spiritual leader. The news about their righteous life spread all over the Holy Mount and many people who came to the St. Elijah Skete founded by Starets Paisy, and saw that everything went on there in a smooth and orderly manner, how "modest, reverential and God-fearing brothers prayed in the church, the low-voiced reading and singing, reticence in words, the splendour of the church ceremonies; and, outside the church—handiwork performed with obedience and in silence, the perpetual sincere peace among the brothers, mutual love and rejection of one's own will, submission to the starets combined with faith and love, while on the part of the starets it was fatherly clemency towards his spiritual children", they were filled with a desire to join the brotherhood.

The seventeen-year-long feat of Starets Paisy on the Holy Mount had not remained without fruit for the Athos hermits. His personal deeds and his wise behests produced a lasting effect upon the life and activities of the later Holy Mount dwellers.

While staying at the holy abode of the Mother of God, the Patroness of the Holy Mount Athos, the blessed Starets Paisy never stopped to grieve and be distressed in his prayers over the spiritual calamity of the Orthodox Slavonic peoples. Having prayed and asked for the blessing of the Most Holy Theotokos, Starets Paisy gathered a spiritually devoted brotherhood of 64 Slavs and Moldavians, and moved to Moldavia. They first stayed at the Varzaeshty skete and then the blessed starets went over to the Dragomir Monastery of the Holy Spirit in Bukovina founded in the 16th century. Here St. Paisy submitted to the Moldavian metropolitan his first statute according to which the entire brotherhood fulfilled their obedience in submission to their starets.

After the Dragomir Monastery found itself under the rule of the Austrians who encouraged the Uniates, the blessed Starets Paisy moved with his brotherhood from Bukovina to Moldavia, first to the Sekulsky Monastery and then to the Nyametsky Monastery. Due to the historic tragedies that befell many Orthodox peoples, the Carpathians, Bukovina and Moldova were embellished with scores of monasteries uniting in holy ascetic brotherhoods the Orthodox from Bulgaria, Russia, the Ukraine, Hungary, Serbia, Bukovina and Galicia. Surrounded on all sides with foes of Holy Orthodoxy: Turkish raiders, cruel and destructive Jesuits and Uniates, warmed and guarded by the Holy Spirit and led spiritually by the blessed Starets Paisy, the

ascetic forces of the entire Orthodox community revealed themselves in ineffable spiritual beauty, and "both, under the monk's habit and under the hermit's chains, hid were the bloody past and the shattered lofty aspirations of our God, loving ancestors chased from their native land" whose feat lit the blessed flame of spiritual enlightenment and revival among the Slavonic monastic community, and particularly among the ascetics of our Russian Orthodox Church.

The basis of the spiritual life of the ascetic brotherhood founded by St. Paisy was the life of the early Church of Christ when *the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common... and great grace was upon them all* (Acts 4.32,33). The blessed starets wrote to his friend and disciple, Father Dimitry: "My beloved friend, you should know that the Holy Spirit, through the Holy Fathers, has divided monastic life into three orders: a solitary life of a recluse, the life in the company of one or two like-minded brothers, and cenobitic living... In all these three orders of monastic life, as determined by the Holy Spirit, many Holy Fathers were perfectly pleasing unto God, they shined like the sun with their spiritual gifts and left us a lofty example for imitation... Cenobitic life under holy obedience is the root of genuinely monastic life, with Christ as one head, with burning love of God, one's spiritual father and one another..., sharing one another's burdens, being lords and at the same time servants of one another."

Such are the Holy Fathers' foundations of monastic life, which were taken by Starets Paisy as the basis for his cenobitic brotherhood. They amount to complete non-grabbing and whole-hearted obedience.

In addition to caring about the spiritual set-up of cenobitic life the God-loving Starets Paisy engaged also in enlightening activity, both at Athos and in the Dragomir, Sekulsky and in Nyametsky monasteries. A monk became known at that time in the Ukraine who rejected Jesus prayer of the heart about which St. Mark of Ephesus said the following: "Sweet is in the heart the pure and unending memory of Jesus and the unspoken enlightenment that comes of it." Having learned that, Starets Paisy wrote a treatise on the prayer of the heart consisting of six chapters, which he then sent to monks fallen into heresy.

Seeing that among our Orthodox peoples foes of Holy Orthodoxy purposefully distort the Apostolic and patristic teaching, which is kept by our Holy Church intact and pure, Abba Paisy, in close brotherly community with wise ascetics of other holy monasteries, including the spiritual leaders of the famous Manyavsky Skete which

was the stronghold of Orthodoxy in the land of Galicia, undertakes the most noble feat of spiritual enlightenment.

Both in Athos and here as well Starets Paisy engaged primarily in correcting the Slavonic translations. Daily readings by the starets of the Holy Fathers' books, translating them and discussing them, all were of tremendous educational importance for the spiritual perfection of the members of the brotherhood. In the Naymetsky Monastery which by then had become a centre and source of enlightenment for Orthodox monks and a school of ascetic life and spiritual enlightenment for the Orthodox East, many monks contributed to development of the phenomenon of Orthodox startsy and of lofty spiritual and moral cenobitic life according to the statute of the Paisy brotherhood in many Orthodox Slavonic monasteries, particularly in Russia—in the Glinskaya and Optina hermitages, the Trinity-St. Sergy Lavra, the Valaam and Tikhvin monasteries, etc. Influenced by the spiritual enlightenment of Starets Paisy's zealous disciples and followers, the spiritual life in the Orthodox monasteries became enriched, as interest and love for book reading and study were on the increase, and wise startsy and hegumens appeared who fulfilled the behests of Starets Paisy and introduced in their cloisters his cenobitic rule and monastic order; ever more hierarchs were deeply sympathetic with St. Paisy's activity and extended their support and protection to him.

Diligent literary work occupied a significant place in the life of the blessed starets. He translated the writings of Sts. Isaac Syrus, John Climacus, Makary the Great and Basil the Great, and many other Holy Fathers. Abba Paisy's literary work was crowned with his collection in five volumes entitled *Philokalia* which has become a true guide for zealots of not only Orthodox but also of the entire Christian world.

One of St. Paisy's feats consists in his unrelentless attention to the refugees who hid themselves in the Carpathian forests and monasteries where they fled to escape the wrath of the Turks that devastated Ukrainian lands. Witnessing the appalling hardships of his brothers in blood, he used every means to facilitate their situation. He let them use half of the monastery's hostel and the repast, he surrounded them with fatherly love which warmed and spiritually fortified the wretched in the time of awful trials. The holy starets was no less compassionate towards the brothers of the Manyavsky Skete and all Orthodox refugees from Galicia who had managed to be saved by fleeing from the enraged Uniates during the hard days of devastation and destruction. God's starets took special care of them. He placed them in various monasteries in Moldova and Bukovina. Venedikt, a monk of the Manyavsky Skete, one of the

persecuted confessors of Holy Orthodoxy, founded in 1765 the St. John the Divine Monastery on the Bukovina bank of the Dniester, opposite the village of Zaleshchik, where at first he lived in a cold cave in the rock.

Thus the feat of the newly-glorified saint of our land was great, meaningful and many-sided; his labours, like honey of a labour-loving bee provide now and will continue to provide spiritual food for many God-loving people who strive for spiritual enrichment to please God and for renovation of their fallen image through the feat of fulfilling the commandments of God.

It should be noted that Abba Paisy was famous for the unusual gift of fiery lachrymatory prayer during which the enlightened and pious face of the starets became even brighter from the internal flame of the praying fervour. Siluan, a starets from Svyatogorsk, one of numerous followers of his prayer of the heart, said afterwards: "Continuous prayer comes of love and is lost through condemnation, idle words and lack of abstinence; he who loves God can think of Him day and night... if you love someone, you want to think of him, to speak of him, to be with him. Our soul loves God as our Father and Creator, and stands before Him in fear and in love: in fear for He is the Lord; in love for our soul knows Him as our Father."

My beloved brothers and sisters, the example of the spiritual feat of prayer of Abba Paisy provides us with a convincing proof that our holy forefathers were zealous and full of reverence in preserving the purity of Holy Orthodoxy, bringing to the altar of our Holy Church their plentiful love of God and of their neighbour.

Now, when looking at the peaceful plains and hills of the right-bank Dnieper and of Galicia, and thinking of the holy feat of Abba Paisy, we cannot help remembering those who were once buried alive in the devastated native steppes only because they did not wish to trample on their Orthodox conscience. What a brilliant and holy idea for every Orthodox Christian, particularly for the monastic brotherhoods and for us shepherds of the flock of Christ—the feat of their sacrificial faith! Our Church appeals to our pastoral duty, to our responsibility for the salvation of God's people. For we all are called upon to not only use the unperishable richness of the faith and the glory of those holy zealots, but also multiply it with our Christian piety in the virtuous observance of God's commandments which for them were, in the words of the Psalmist *sweeter also than honey... above gold; yea, above fine gold* (Ps. 19.10; 119.127).

Metropolitan NIKODIM of Kharkov and Bogodukhov

Be Merciful... Peace I Leave with You

"One shouldn't be afraid of death—one should be afraid of living".

(From a letter by Grand Princess
Yelizaveta Fyodorovna, December 22, 1905).

Now we try to avoid thinking about the present difficult times or about what is awaiting us tomorrow. We are seized with apathy and stupefaction. And all the while, helpless old people die next to us. God forbid anyone to experience this degree of desperation, to live through this helplessness and hopelessness. We are so much tired we are ready to ignore other people's woes....

They are blind octogenarians, two sisters who somehow live on in their tiny neglected room not far from Ordynka Street. True, "the state has taken care of them" and their pension is regularly brought to them. But the money rests untouched for human being cannot feed on paper, while law says they are not entitled to any assistance because they do not live as single persons. "We have grown so weak we cannot go as far as the window..."

It is such people who have been forsaken by other people and by the state and who are actually destined to die a slow death, that are visited by the nurses from the Sts. Mary and Martha charitable society which was restored by the parishioners two years ago at the Consolation of All the Afflicted Church of Transfiguration in Bolshaya Ordynka Street.

"Mother of God comes when no one else is expected to come," so says an old book. Father Superior Boris Guznyakov of the Consolation of All the Afflicted Church sees the restoration of the society as an act of Divine Providence, a special grace of the Mother of God performed through Her miracle-working icon "Consolation of All the Afflicted" which is the chief shrine of the church. Ever since the 17th century the Mother of God has been sending through it healing and assistance to the feeble and the destitute. Now the icon has become famous in a special way. In Russia's hard times of the temptation which must be the most awesome, the temptation by the fear of famine which hardens one's soul, those who have the strength so far to remain human gather under Her invisible protection.

It all started in the spring of 1990 when Father Boris was offered to be nominated for the Oktyabrsky District Soviet. Did he have the right to refuse knowing how many people in the district were in

need of help and consolation, and how many ruined churches were destined to perish altogether? (Although he hesitated sometimes, knowing the amount of work in any parish that demanded immediate attention.) And quite nearby there was the Sts. Mary and Martha Convent once famous for its acts of charity...

So that was the chance to start on a cause he has long been pondering about—to restore not only the convent but also the spirit and the habits of its Christian service. According to the concept of the founder, Grand Princess Yelizaveta Fyodorovna, the convent had to combine the virtues of the two saintly sisters of Lazarus: serving God through helping thy neighbour (service of Martha) and immediate serving to God through prayer and self-perfection (service of Mary). That was a convent which combined charitable work and provision of medical assistance, which was turned to the worldly needs while the life there was going on according to the monastic rule. Five years after the vile murder of her husband, Grand Prince Sergei Aleksandrovich, the Grand Princess was professed by Bishop Trifon Turkestanov of Dmitrov († 1934) in the hospital domestic chapel of Sts. Mary and Martha, together with first sixteen sisters.

The sisters visited the homes of the ailing poor, worked at the convent's hospital and pharmacy, in the free canteen and the library, or went to help in military hospitals. When World War I began many of them volunteered for the front. In the convent's orphanage the girls were taught medicine, nursing and needlework. A Sunday school was set up for illiterate "common womanfolk", there was a hostel for factory girls and another one for poor college students.

In 1917 the convent had already as many as 150 sisters and its activities were becoming ever wider as it was turning into a genuinely national Russian centre of charity. Its statute, adopted on November 20, 1908, is compared now to that of the charity order of the Nobel Prize laureate Mother Teresa.

The angelic kindness of Yelizaveta Fyodorovna and her sisters needed neither prizes, nor fame. Their only aim consisted in bringing consolation to people. The main asset of Yelizaveta Fyodorovna may have

been the successful unification of various strata of the Russian society around the idea of unmercenary serving the destitute.

By the end of the 19th century there were many charity organizations in Russia but, being set up on ethnic or class principle, they aimed primarily at providing assistance to "their own", and their activities were uncoordinated. The aims of the Sts. Mary and Martha charity society coincided with the convent's statute: "To help, in the spirit of pure Christianity, the sick and the poor and to bring consolation and aid to those suffering or in distress and sorrow." That was a programme of serving by all and to all—without distinction of ethnic origin, social status or faith. The society got assistance from aristocrats and merchants, artists and writers, medics and Orthodox clergy, common people, non-Russians and those who "were not interested in" religion. Today, as well, the general desire to be of some help to the helpless unites at the restored Sts. Mary and Martha community people of various faith and different political persuasions.

Every good gift... is from above (Jas. 1.17), so taught the Lord and this is the best answer to the censuring words of unreasonable people who say that it is not befitting to accept assistance "from anybody", from anyone who wants to help, lest non-Orthodox helpers should do harm in the guise of caring for a paralysed person... It simply does not occur to the "fighters for purity" that the helpers could be "labourers of the eleventh hour". That hard and "unprestigious" job of providing some comfort to a senile woman or to a "defective" child may help someone to save her own soul.

The members of the community take care of about two hundred people who can only count on the help of the Mother of God and on their attention. Not a single of the many pleas for help has been turned down. Through a clear grace of God, the society, which was set up before the adoption of the Law on 'Freedom of Conscience, managed to prepare itself for the hard times six months before they came, to find the money and to carry out a census in the district in order to know the most needy ones. For now people are so disunited that not infrequently even the neighbours do not wish to know that a human being behind the wall is dying of famine.

Bread and milk—do they need much? But many are the old people who have been saved from dying by the visiting sisters! About one hundred sisters, those who are already old-age pensioners, work without any payment. The younger ones who have to live on their wages, receive some remuneration. Among them we find medical students, women of different occupations and young girls who prepare themselves for taking the veil. They render great assistance to the most hopeless and "difficult" patients—those who live in homes for the aged, sick rejected children, and try to make life a little better for the disabled. For example, in the autumn

of 1991 the Sts. Mary and Martha charitable society sponsored a pilgrimage for three hundred disabled persons on board the diesel "Leonid Sobinov" along the route: Istanbul—Venice—Cyprus—Jerusalem—Cairo—Port Said—the Suez Canal—Bombay—Indonesia—Singapore—South Korea—Vladivostok. So many impressions for so few, some might say. But it is impossible to feed all at once, so should we not help anyone at all?

The society's chief aim consists in trying to save as many people as possible from despair which, as is known, is a deadly sin. The society's work opens hearts to embrace love, for in fact this is the Orthodox sermon by "good deeds", the most difficult, the most noble and the most effective of all. Parishioners who are close to the society and who have free time, make visits to homes and hospitals; those who have no free time buy presents and contribute in money. Some people bring foodstuffs, others cook.

Money, money, money... It is not sufficient, it is not there. The modest estimate for the restoration of the Sts. Mary and Martha Convent is several million roubles. Delapidation takes place before everybody's eyes: buildings crumble and valuable Nesterov's paintings in the Church of the Protecting Veil become ruined. The Italian Dromos company decided to do all the restoration without payment, to the glory of God. But the district authorities held a meeting without any representatives from the society, in which they decided not to return the convent to the Church. The unique opportunity has been lost forever. The same spirit of inexplicable rage possesses the director of out-patient hospital No. 68 which occupies part of the convent. Her denunciations in the mass media and her secret reports to the higher authorities take place regularly and "at a high professional level", and once her "ideological leadership" was instrumental in breaking into the rooms of the society and its signboards were destroyed. But it was decided not to take the hooligans to court: may God judge them. And who had to be called to account? Those were the intrigues of the evil...

Now the society has no premises. People may gather in a church but the donated belongings cannot be dumped in the sanctuary. So the homeless enthusiasts haul equipment and other heavy things from one temporary building to another.

The irony of it all is that theoretically everyone's stand is favourable. Both the Moscow Soviet and Yu. Luzhkov personally who was addressed by the anguished Father Boris, display the same attitude: the entire complex of the convent buildings should be returned to their lawful owners. What about the unlawful ones? Should the Grabar restoration centre be thrown out into the street? Is it humane, or Christian?

So as not to take an eye for an eye, a building was found not far away, an architectural monument, spacious and convenient. It has been authorized to place there not only the restoration centre but also

a school of icon painting. But a joint venture attached to the VARS factory is entrenched in the building. Money, money, money... Everything there "is paid for and under control", but what the "noble beggars" should do?

On many occasions people who are close to the society have noticed that if in the moment of trial you remember in prayer Grand Princess Yelizaveta, God sends you a sudden support from kind people.

Why should the well-established Converse Bank be so sincerely trying to help in the restoration of the convent? Why has a department chief at the Ministry of Atomic Engineering become Father Boris' deputy in administering the society? Now no one denies any longer the importance of the spiritual influence of the Russian Orthodox Church; moreover, it has become the last resort not only of believers, but of non-believers as well. Not everyone is strong enough to believe in God, but everyone believes the Russian priest. Today priesthood has to shoulder the great burden of responsibility and high authority.

"That cannot be worse", this must have been the motive of the Converse Bank. Judging by their work, by the lavish financial support, this activity of the bank is not for the purpose of advertising, not "a placement of capital", not far-reaching commercial schemes, but it is a moral and civic stand. If not us, who will help? Restoration of churches is a most noble and fine opportunity of "a positive act", of genuine and selfless creation, the last link with the lofty ideals.

True, "may God let give, may God let not take." Is it not awful that the Church created for selfless giving and daily sacrifice, should have to accept donations? But for how many years the Soviet Peace Fund has been taking obligatory tribute from the Russian Orthodox Church? The time has come to reimburse the losses. So the sums of money which the Peace Fund now transfers for social needs (25,000 rubles in 1990 and 100,000 rubles in 1991), are in fact only a fraction of the interest that accrues from the irredeemable debt of the Soviet power to the Russian Orthodox Church, one that has been accumulating for 70 years.

There is a parable in the Gospel of the good Samaritan. Once he saw a man lying on the road, robbed and wounded by thieves. Asking no questions and knowing no other thing except that the man was suffering and without help, the Samaritan picked him up, bound up his wounds and took him to an inn. And his act of mercy pleased God despite the fact that he, as we would say now, was "a foreigner of a different faith". *Faith without works is dead* (Jas. 2.20): first do a good thing and sort out ideology later.

For many of those who now live in the sorrowful "Diaspora" the Sts. Mary and Martha Convent is a symbol of Russian spirituality, its ideal. The Russian diaspora learns about it almost as soon as they learn to read. A Russian US citizen said the following after his visit to the Consolation of All the Afflicted

Church: "The opening of the Sts. Mary and Martha Convent will be a signal for us to return to our Motherland." The Russian diaspora tries to contribute to the restoration: not so long ago, at the US consulate, the Sts. Mary and Martha society formally entrusted baroness Rida von Lunsdorf with all activities in aid of the society.

Daily work—it is nervous, humble and dirty... It calls for Christian humility and patience, Christian mentality and Christian way of life, monastic self-abnegation and eternal vows. That is why the restoration of the convent is so important, with its cenobitic rule and its statute for those who, having placed the hands on the plough, will not want to look back and serve two masters. The restoration of the convent is perhaps the main purpose of the society.

But this is a matter of the future while today the statute and the community of the Church of the Protecting Veil have been registered. There is a parish. Many restoration specialists and builders deem it their duty to work on the project without pay. While the hospital domestic chapel of Sts. Mary and Martha is housing a discoteque and a gymnasium. And to this day the convent is fenced off from the world with barbed wire and the doors are adorned with the notice: "Visitors to the monument to the grand princess of charity are only allowed when in possession of a pass issued by the national administration of monuments."

One cannot help remembering Bunin's famous story "Holy Monday": "In Ordynka Street I stopped the cab at the gates of the Sts. Mary and Martha Convent: coaches could be discerned inside the court, doors were seen of a small lighted church from where maidens' choir sang sorrowfully and sweetly. I somehow felt an urge to go inside. In the doors the janitor stood in my way and pleaded in a soft voice: 'Not allowed, sir, not allowed!'—'What do you mean, it's not allowed to enter a church?'—'It is allowed, sir, of course, but I ask you, in the name of God, not to enter, Grand Princess Yelizaveta Fyodorovna and Grand Prince Dimitry Pavlovich are there now.' But as soon as I entered the courtyard I could see banners that were carried from the church, and icons, and after them, all in a white, fine-featured in a white kerchief with a golden cross sewn in on her forehead, a tall woman who walked slowly and resolutely with lowered eyes, with a big candle in her hand—the grand princess; training behind her was a white chain of nuns or sisters, singing, with lit candles close to their faces..."

The remains of Yelizaveta Fyodorovna were taken from the site of the horrible execution in Alapayevsk by efforts which were beyond human possibilities. The grand princess' father confessor, Hegumen Serafim, took them across the entire Siberia to China and then to Jerusalem. When the tomb was opened at the church of St. Mary Magdalene, the remains were found partly incorruptible and those present during the great event smelt a strong aroma "as if of honey and jasmin". On November 1, 1981, the Russian

Church Outside Russia canonized Yelizaveta Fyodorovna Romanova, among other new martyrs.

Those who have experienced the gracious consolation and high protection of the grand princess, believe that the solemn day is not far when she will also be glorified by the Church of her Motherland. How shall we meet that day? By forgetting the meaning and the spirit of her great service? With a desecrated site of her feats?

The Sts. Mary and Martha charitable society is doing everything possible, and often impossible, in

order not to come to the canonization "with empty hands", not to be ashamed of our indifferent negligence of the memory of the valuable gifts of mercy and love that have come from our great compatriot.

Marja RUDENKO

The bank account of the Sts. Mary and Martha charitable society: MMBO, account No. 700017; the Converse Bank account No. 161312 at COU, Gosbank USSR, Moscow MFO 299112.

Congress of the Orthodox Youth of Siberia

With the blessing of His Holiness Patriarch Aleksy II of Moscow and All Russia, the first Orthodox youth congress of Siberia was held in Kolyvan, an old town near Novosibirsk, on June 20-30 this year. It was convened by the Novosibirsk Diocese of the Russian Orthodox Church, the Siberian branch of the League for the Spiritual Rebirth of the Motherland and the People's House of the All-Russia Cultural Foundation. The congress was attended by Bishops Tikhon of Novosibirsk and Barnaul, Aleksandr of Kostroma and Galich, Sofrony of Tomsk, clergymen from Siberia and other parts of Russia, and members of the Russian Church Outside Russia. The congress which gathered 250 participants was sponsored by Mosinkombank.

His Holiness Patriarch Aleksy II of Moscow and All Russia sent in a message to the Orthodox youth of Siberia, which was read out at the congress. In his speech, Bishop Tikhon of Novosibirsk and Barnaul dealt with some of the problems facing the Orthodox Church in Siberia today, such as the need for extensive Christian education, cooperation with the mass media, the stepping up of Orthodox community activities, and the direction of public church movements into appropriate channels. Orthodox communities in Siberia were seriously concerned about considerable aggravation in interdenominational relations.

The congress had a busy and manifold programme, which included speeches by theologians and Orthodox artists and writers, the showing of documentary films; participation in construction works at the Monastery of St. Aleksandr Nevsky in Kolyvan, trips to the Tomsk Deanery and Akademgorodok

(a town built for scientists and their families) and numerous round-table discussions.

The participants in the congress were deeply impressed by the speech of writer M. Antonov, chairman of the League for the Spiritual Rebirth of the Motherland, who, in particular, emphasized that today's Catholic expansion and the appearance of numerous sects had social, economic and political causes.

The congress heard a report about the establishment of the Siberian Orthodox Brotherhood, whose tasks, according to one of its founders, Y. Marchenko, include the organization of all kinds of Orthodox educational establishments, extensive publishing activities aimed at spiritual education, and business activities in future.

Priest Andrei Fyodorov spoke about his pastoral work among prisoners. Other speakers included V. Belikov, S. Belikov and A. Shakhmatov (Russian Church Outside Russia), who dealt with the history of the scout movement and the life of émigré Orthodox communities in Australia and the USA.

It was decided to hold such congresses at least once a year. The congress established a structure to coordinate the activities of the Orthodox youth movement in the towns and cities of Siberia. It is largely to the credit of the organizers of the congress that members of different dioceses were able to establish practical contacts with each other during the congress in order to solve some of the problems arising in their work among the Orthodox population of the country.

A. LEBEDEV

The 18th International Congress of Byzantinists

The 18th International Congress of Byzantinists was held in Moscow State University on August 8-14, 1991. Such a representative forum of specialists on the history and culture of Byzantium, its spiritual and political ties with its neighbouring peoples, assembled in Russia for the first time.

Eight plenary sessions as well as sittings in 21 sections were organized within the framework of the Congress. In addition, the participants in the Congress could discuss problems that interested them at 16 colloquia and 15 round tables.

The opening ceremony held on August 8 was attended by His Holiness Patriarch Aleksy II of Moscow and All Russia, who addressed the assembly with a message of greeting. The choir of Moscow Theological Schools gave a concert of church hymns.

On Sunday, August 11, participants in the Congress made a trip to the Trinity-St. Sergy Lavra.

On August 12, His Holiness Aleksy II gave a reception dedicated to the Congress at his residence in St. Daniel's Monastery where he exchanged greetings with Professor I. Shevchenko (USA), President of the International Association of Byzantinists.

Twelve representatives of the Moscow Patriarchate—bishops and clergymen, lecturers at theological schools, members of the Patriarchal and Synodal Biblical Commission—took part in the Congress deliberations.

A Message of Greeting from His Holiness Patriarch ALEKSY II

My cordial greetings to the present academic forum which has gathered in Moscow, the capital city of the Russian land, for the first time in the history of the International Association of Byzantinists.

Your scientific interests, for all their diversity, are near and dear to us since spiritual destinies of Russia and the Russian Orthodox Church are most closely connected with Byzantium and its spiritual and cultural heritage.

The light of Divine Revelation shone from Byzantium to the whole Slavonic world owing to the efforts of Sts. Kirill and Methody Equal to the Apostles. This light reached the Russian land as well and sowed the salutary seeds of the Orthodox faith which have been sprouting for more than a millennium already.

In the course of over four and a half centuries the Russian Church was the largest metropolitanate of the Constantinople Patriarchate acquiring the priceless spiritual treasures of her beloved Mother. Works of Greek holy fathers, *Lives* of Eastern Christian ascetics as well as literary monuments of Byzantine church and civil law translated into Slavonic reached Russia via South Slav lands. Thanks to the assiduous work of Old Russia scribes this literature was widely circulated in Russia and moulded the religious self-awareness of its people. Here special mention should be made of Old Russia monks closely connected at the time with monastic centres in Byzantium and, primarily, with the Holy Mount Athos. These connections played a very important part in forming Old Russian spiritual culture.

In its turn, first Russian churches, such as the St. Sophia Cathedral in Kiev—the ancient see of Metropolitans of All Russia—were built under the supervision of Byzantine masters. They were decorated by Greek iconographers from whom Russian icon-painters learned their skill worthily developing glorious traditions of Byzantine iconography. Such sacred icons of the Mother of God as the “Hodegetria” and “Vladimirskaya” were brought to Russia from Byzantium; Russians prayed before them for their land, for all Orthodox Christians in the time of peace and during foreign invasions.

The downfall of Constantinople in 1453 was a tragedy for Russia. Being at the time the major Orthodox state Moscow Russia began to regard itself as a political successor of the Byzantine Empire, which found expression in the well-known concept of “Moscow—

the Third Rome" and in the proclamation of the Moscow Tsardom that followed. At the same time Russia and the Russian Church felt their filial duty to the Eastern Orthodox Churches suffering under Ottoman yoke and did everything in their power to give them material and political support.

Despite all the vicissitudes of her historical development the Russian Orthodox Church has always held the Byzantine heritage in high esteem. It is not accidental, therefore, that when Byzantological investigations were undertaken in our country in the last century Theological Academies of the Russian Church played a prominent part in them and produced a pleiad of distinguished scholars specializing in the field.

We have favourable opportunities now for developing fruitful cooperation between our Church and scientific institutions, both at home and abroad, which is demonstrated by the participation of the Moscow Patriarchate's representatives in preparing the present Congress and in its deliberations.

I hope that the 18th International Congress of Byzantinists will become a momentous event in scientific life. I wish all its participants blessed successes in their work.

ALEKSY, Patriarch of Moscow and All Russia

Moscow
August 8, 1991

Byzantium and Radonezh

(From the Report Delivered by Metropolitan Pitirim of Volokolamsk and Yuriev)

"To this day relations between monks of Northern Russia and Byzantium have remained one of the most popular and yet poorly investigated subjects.

"I believe that not a single person can be found in our midst who would not associate Radonezh with the name of St. Sergy, with that transitional period in Russia's history of the 14th and several succeeding centuries when a unique school, known as 'St. Sergy's school', was taking shape.

"What was the situation in Byzantium when this school was emerging? It was the time of vehement discords preceding the downfall of Constantinople, of internecine strife, of revolts of popular masses, the mob, against the royal family, of struggle within the royal family itself, in other words, it was an agony of the old, already antiquated organism of the Byzantine Empire about which lofty words were spoken today. As before we treat with reverence that Byzantine heritage which we preserve to a certain extent, but historical destinies are irrevocable: it really was an agony. Kievan Russia adopted Christianity when Byzantium was

in its heyday. Yes, we did adopt that which, perhaps, had reached its spiritual apogee. But spiritual life never stands still. Intensive spiritual life continued even in that agonizing political structurally complicated organism which Byzantium represented in Cantacuzenus' time. Let us recall hesychastic disputes which, indeed, determined further development of theological ascetic spiritual thought in Russia.

"Although at the time Byzantium lived through the period of its disintegration and Russia had just thrown off the Mongol-Tartar yoke there emerged a mighty, united but many-faceted school of St. Sergy. According to scanty but very impressive data it produced 75 saints steered by St. Sergy himself. Together with his disciples St. Sergy founded 69 monasteries in the course of one generation. Where are we to look for the roots of all this? Naturally, we shall always assert that Slavonic genius has given a powerful impetus to the development of Orthodoxy yet the roots are still to be sought in Byzantium.

"St. Sergy (secular name Var-

folomei) was born into a boyar family living in a small township near Rostov the Great. The Greek Monastery of St. Gregory of Nazianzus, founded in the vicinity of the town long before the 14th century, was known for the erudition of its monks and for its library. Here theology, the Greek and the Latin languages were taught and during divine services the choir sang in Greek and in Russian. In 1386, St. Stefan, enlightener and first bishop of Great Perm, completed here his preparation for apostolic service. St. Epifany the Wise, author of the *Lives* of St. Sergy of Radonezh and of St. Stefan of Perm, also dwelled at the Monastery of St. Gregory of Nazianzus. To all appearances, it was there that young Varfolomei learned the rudiments of the Greek language and therefrom was his striving for book-knowledge.

"The Charter, which His Holiness Patriarch Philotheus of Constantinople sent to St. Sergy in 1354 together with the cross, schema and paramandy as a token of recognition of deeds performed by the Hegumen of the land of

Russia, demonstrated that the Trinity-St. Sergy cloister was known among the ascetics of the Orthodox East and the Holy Mount Athos. The fame of the Radonezh Hegumen was so great in those parts that it attracted to him a certain Sergy, St. Sergy's namesake, from the Holy Mount, later known in Russia as Sergy of Nurma. 'He came within the confines of Moscow from the East', is written in the Trinity Paterikon, 'seeking spiritual enlightenment from the great Radonezh luminary!'

"These facts show that the thread linking St. Sergy with the Greek tradition of the St. Gregory Monastery near Rostov, which he spread to Makovets, and further to Moscow and other monasteries, remained unbroken. In the *Life* of St. Sergy, there is a passage about a young man from Yuryev-Polskoi who came to St. Sergy and asked to be admitted to the monastery; St. Sergy ordered him to go to the Vysokoye Monastery near Serpukhov and find his disciple Afanasy who would teach the young man everything. Who was this young man? It was Nikon, St. Sergy's successor. Who was Afanasy? Afanasy of Vysokoye was St. Sergy's favourite disciple whom he sent to Serpukhov to found a monastery there; later, with the blessing of his tutor,

Afanasy went to Constantinople. There he died. The Church of St. Athanasios the Athonite, founder of a monastic community on the Holy Mount, was put up over his sepulchre. And, perhaps, it is not fortuitous at all that St. Sergy is commemorated simultaneously with St. Athanasios the Athonite. St. Sergy had one more disciple who thoroughly assimilated the roots of Byzantine culture. It was his nephew Fyodor, Hegumen of Novo-Simonovo Monastery and later Archbishop of Rostov—a writer, translator and icon-painter. From Patriarch Nilus of Constantinople he received the rank of primary archimandrite and credentials that gave him the right to be under the direct authority of the Byzantine Patriarch.

"It is rather difficult to trace this continual spiritual influence of the two traditions—old-Byzantine and Slavonic-Russian—on the life of monasteries located far to the north from Makovets. But if we examine closely the life and monastic rules prevalent in these monasteries we can discern, first of all, affection for Greek hesychastic monasticism and a yearning for the form of organization which at that time reached its highest level in Byzantium both in state-administrative legal order and in the system of cenobitic monasteries. The reading-matter



Metropolitan Pitirim of Volokolamsk and Yuriev delivering the report

used by the brethren of monasteries founded by St. Sergy's disciples included the best specimens of monastic literature such as works of St. Gregory of Nazianzus, lover of life in a wilderness; of Isaac Syrus, flower of monasticism; of St. John Climacus, hardly comprehensible for secular mentality. If we combine all this literature and follow its migration to ancient monasteries from Makovets via Vologda to Solovki, through Nikifor and Pafnuty to the south and go no further than, say, the 15th century, the time of St. Iosif of Volokolamsk, we shall see that this school of Radonezh monasticism can be traced to one root, one spiritual pivot. The reason why the name of St. Iosif of Volokolamsk closes this list of literature is the fact that this ascetic gave the concluding synthesis of the monastic world-view accepted later by numerous monasteries at Russia's missions—North



At the 18th International Congress of Byzantinists.

Russia and Basel

to the 700th Anniversary of the History of Switzerland

The Russian-Swiss church relations go back to the Middle Ages and have a long and rich history. In 1988 all Christian world celebrated the Millennium of the Baptism of Russ and this year Switzerland is going to celebrate its own jubilee: 700 years ago, in 1291, three cantons—Uri, Schwyz and Nidwalden—formed the Everlasting league which started the history of the Swiss state. In 1501 Basel—a town situated in the upper reaches of the Rhine—also joined this league.

The relations between Russia and Basel were first mentioned in the Russian chronicles in the middle of the 15th century. In 1438 envoys of the Russian Orthodox Church left for Italy to participate in the Ferrara-

Florence Council (1438-1439). The trip was described by the participants. In his notes *Khozhdeniya vo Florentsiyu* (A Trip to Florence) a Russian author mentioned the Basel Council (1431-1449) taking place at the same time with the Florence Council.

It was already in 1431 that the participants in the Basel Council expressed their wish that Russian Christians living in the Polish-Lithuanian lands joined the Council. Active relations between the Basel Council and Grand Prince Swidrygeillo of Lithuania (†1452) continued up to 1435. In his letter to the Basel Council of July 14, 1433, the Grand Prince asked "princes, vovodas, and Russian noblemen to send their envoys to the Council."¹ There is one more

letter of March 22, 1433, in which adherents of Prince Swidrygeillo calling themselves "princes, noble boyars, warriors, and townsmen of the Russian lands" address the Basel Council on the same occasion. And though Metropolitan Gerasim of South West Russia (†1435; from 1411 to 1433—Bishop of Smolensk from 1434—Metropolitan of Kiev and All Russia, later—Metropolitan of Moscow and All Russia.—*Ed.*) abstained from direct negotiations on this question, it nevertheless stayed within the range of the attention of the participants in the Basel Council.

Detailed information about Switzerland started to appear in Russia under Peter the First. Some of the translated editions were devoted to the religious

ern, Eastern, Altai, Far Eastern, Urmian. What is the gist of this synthesis? It lies in the combination of lofty spiritual urge for hesychasm, for the pacification of spirit, and profound spiritual enlightenment given to us by monasteries and theological schools of the past whose successors in our days are the Theological Academies of Moscow and Leningrad.

"The heritage of St. Andrei Rublev and of Daniil Cherny is dear to all of us, although, perhaps, it is not always that we can give an adequate appraisal of it. But we must bear in mind that we know very little about Andrei Rublev and that many of his icons have been lost, whereas Dionisy with his sons, whose masterpiece—

the Dormition Cathedral in the Kremlin—we admire to this day, was under the direct influence of St. Iosif, Hegumen of Volokolamsk. His "Letters to an Iconographer" may still be regarded as a sort of declaration data on the history of Russian iconographic thinking and fine art. The same deep synthesis lay at the basis of masterpieces of monastery architecture.

"And, finally, there is one more component in this bilateral synthesis. It is social service which has been inherited by Russian monasteries to such an extent that even today nobody can either refute or repudiate it. Monks from Solovki planted southern vegetables within the Polar Circle, the Vo-

logda river system served as a trade artery, monasteries supplied with food multitudes of people—poor pilgrims as well as local inhabitants. St. Iosif of Volokolamsk realized the dream of our contemporaries when he had an orphanage and an asylum for the aged built next to his monastery. Just as the small township of Byzantium gave the name to great Byzantine culture so today the silent hills of Radonezh bear witness, I have the audacity to say, to extraordinary Radonezh culture interacting with Byzantium and nourishing a new genealogical tree of the incorruptible culture of the coming city (Rev. 21. 22)."

life of the country. Among them was a guide-book by Rudolf Roth, Rector of the Ulm University. The guide-book translated by Sergei Volchkov in 1747, published in St. Petersburg in 1761, and meant for travellers, contained information about all major towns of Europe given in alphabetical order. Here is what a Russian reader could find out from this book about the religious life of Basel, the history of which is closely connected with the name of a prominent European humanist Erasmus Roterodamus (1469-1536): "Basel is famous for its geographical position and for its ancient university... A brass plate is set in the wall above Erasmus' tomb, describing his life and deeds... The university was founded in 1459 by Pius II, Pope of Rome... There are many cloisters in Basel and the number of parish churches there is three times more."³

The first book about Switzerland appeared in Russia in 1778. It was translated from German by Petr Kovalev titled *Shveitsariya s prisoedinennymi k nei zemlyami iz Bishingovoi "Geografii"* (Switzerland and Lands Attached to It from the "Geography" by Bishing). The book gave a Russian reader an idea about the Reformation in Switzerland. It paid a considerable attention to the church history of Basel which "in 1501 joined the Everlasting league of towns and places of unity (Unity of Swiss Cantons—*Ed.*) thus receiving a place among them"; "Basel canton follows the Reformation doctrine accepted here in 1529."⁴ The author also emphasizes that with the introduction of the Reformation a catholic bishop had to leave Basel.⁵

In his book Bishing describes churches of Basel thus broadening the knowledge of the Russian reader received from earlier translations: "There are four cathedral churches and parishes in Basel, these are the minster (monastic—*Auth.*) or ancient bishop church, the cathedral

church, St. Peter's Church, St. Leonard's Church. The clergy of the three more parishes—Sts. Martin's, Alban's, and Elizabeth's Churches—help the minster church. The French community conducts the Divine Liturgy at the church of the former missionary monastery."⁶ The author also describes the famous town hall of Basel, "decorated by an outstanding painter Hans Holbein the Junior⁷, which is surpassed however by the 'Christ's Passion' vividly depicted on eight boards by the same painter and kept in the same house."⁸

The history of the foundation of St. Petersburg is closely connected with the comers from Switzerland. One of them, Domenico Tresini (c. 1670-1743) was chief-manager of all the construction work in St. Petersburg up to 1712. Many buildings of the new capital were erected according to his projects, the cathedral of the Sts. Peter and Paul Fortress, which later became the burial place of Russian emperors, Summer Palace of Peter the First, the building of the Twelve Colleges (now the Leningrad University)—are among them.

At the request of the Reformation community the Geneva Board of Pastors sent to St. Petersburg pastor R. Dunan who delivered the first sermon in the presence of Peter the First himself⁹. Dunan started the Reformation pastoral service in St. Petersburg, the majority of the reformers being comers from Switzerland or the Netherlands. Partially preserved lists of parishioners of the Reformed Church in St. Petersburg of the 18th century contain the names of such outstanding mathematicians as the Bernoulli family and L. Ayler (1707-1793), who came from Basel.¹⁰

For quite a long period of time St. Petersburg was the place of living of Frederic Cesar La Harpe (1754-1838) from Geneva. In 1784-1795 he was an educator of Grand Prince Aleksandr Pavlovich—

future Emperor Aleksandr the First (1801-1825).¹¹ In 1787 La Harpe handed over some extracts from the lectures he had read to the Grand Prince to pastor Bridel; with La Harpe's consent the pastor read them in 1788 to the members of the Olten Helvetic Society¹² and they were accepted with favour.¹³ Later on La Harpe returned to Switzerland and settled in Lausanne where he became a prominent activist of the Helvetic Republic which existed from 1798 to 1803 when it was abolished by Napoleon Bonaparte (1769-1821).

In these years believers of the Russian Orthodox Church also visited Switzerland and its cantons. One of them was Nikolai Karamzin (1766-1826)—a prominent historian and writer. He came to Switzerland in 1789. His *Pisma russkogo puteshestvennika* (Letters of a Russian Traveller) became one of the most brilliant chapters in the history of the acquaintance of the Russian reader with the life of Switzerland of the end of the 18th century. Basel was the first Swiss town the Russian writer arrived at in August 1789. Karamzin wrote: "Basel is the biggest of all the Swiss towns but the population in comparison with its territory is not numerous. The Rhine divides Basel in two parts; and though this river is not so wide here as in Mainz it seemed much more pleasant to me because of its strong current and clear waters."¹⁴

Describing church architecture of the town Karamzin mentioned an old tradition which according to him could be connected with an event in the church life of the past. "Asking 'What time is it?' in the afternoon one will hear a reply: 'It is afternoon by the common clock and one—by the Basel clock', which means that here the clock is always one hour ahead." The writer noted that "according to the tradition that happened during the Basel Council for cardinals and bishops to get up earlier."¹⁵

Planning his trip to Switzerland N. Karamzin obviously read any translated information about famous Basel churches. And now the Russian traveller could see the history of the ancient town in its monuments himself. "In the so-called Minster or the principal church of Basel I saw many old documents. Monuments to Erasmus and wife of Emperor Rudolph I impressed me more than the other," wrote Karamzin. He also added that "there is a room in the town hall painted 'a la fresco' by Holbein. According to the connoisseurs the figures painted by this artist are rather good... In the premises of St. Peter's Church on the wall behind the fence I also saw the famous 'Dance of the Dead', which, at least partially is believed to be Holbein's work."¹⁷

In 1804 another Russian traveller, D. Gorikhvostov, went to Switzerland and visited places keeping memory of the Swiss march of A. Suvorov (1730-1800). In his notes he described his impressions of his ascent of the St. Gotthard—the pass "Suvorov and his army went through". During his travel D. Gorikhvostov has come across many difficulties and danger but as he told his readers "my voyage about Switzerland took a bit more than a month and, thanks to Providence, ended without bad adventures."¹⁸

Basel was the last Swiss town D. Gorikhvostov visited during his trip. In his notes he pays a lot of attention to this major spiritual centre. "The Basel library is rather rich. Among manuscripts the most remarkable are letters by Erasmus to a professor of law of this town. They were found 80 years after the death of Erasmus in the cathedral church of the town where he is buried; there is a marble plaque on his tomb... The cathedral church of the town differs from the rest with its Gothic style," the writer continues, "the architecture of the time it was built, rejecting simple beauty,

decorated it excessively."¹⁹

Brief information about the church sights of Basel is also contained in the diary of a prominent Russian poet V. Zhukovsky (1783-1852), who visited Basel in June 1833: "In the morning—to the library, Pictures and drawings by Holbein... Roman antiquities. The cathedral church of pure Gothic style. Saints George and Martin of stone. Carved pulpit; tombs of Empress Ann of Germany, wife of Rudolph of Gabsburg (†1218—*Auth.*) and of Erasmus. Lower church and tombs. The hall of the cathedral."²⁰

30 years divide the trips of D. Gorikhvostov and V. Zhukovsky. During these years Christians of Basel and Russian people met many times sometimes under dramatic circumstances. Nevertheless there always was an incentive to the development of Russian-Swiss ties. Now a few words about the Basel Mission in Russia. The Basel Mission Society has a long history closely connected with the history of Russia and the activity of the Russian Orthodox Church. The foundation of the Society is also connected with an episode of Russian history. During the Patriotic War of 1812 among soldiers of the Russian army pursuing Napoleon's troops were tartars and kalmyks. According to the local tradition some pious citizens of Basel who had seen these soldiers in front of the gates of their town during the siege of Gunningen, a near-by French fortress, gave a promise to found a missionary seminary for these nationalities if the Lord saved Basel from war devastations. Soon after Gunningen had been turned to ruins and Basel had stayed safe, foundation stone of a new missionary building was laid.

As pious Christians the citizens of the town kept their promise: from 1780 there existed in Basel a "Society for Maintaining Christian Teaching and Real Piety". Its members had to be a real example of piety and love of the neighbour for the flock. Soon branches of the Society appeared in Stuttgart, Frankfurt am Main, Nuremberg

and other German towns. As a result the Basel Society was called "German Society for Maintenance of Christian Truth" and Basel became one of the centres of Christian missions.

Branches of the Society appeared also in the Netherlands, Great Britain, Denmark, and in German colonies on the Volga. The primary activity of the Society was missionary work and passing of the alien Russian army including soldiers of different confessions through Germany created favourable conditions for this activity.

In 1818 the Basel Missionary Committee established close relations with prince Golitsyn, and when in 1819 Emperor Aleksandr visited Basel it was decided that ten Orthodox Russian students would come to study here to become missionaries. The same year the Basel Mission considered the question of satisfying the religious needs of the Swiss and Germans living on the Volga. In 1821 several missionaries came to Astrakhan where they started their activity with the learning of Turkic languages. Their teacher was a young Persian Mohammed Ali-Bei later converted to Christianity by his "students". He was baptized Aleksandr Kazem-Bek and later became professor of the Kazan University. A. Kazem-Bek (†1977), chief consultant of the Department for External Church Relations of the Moscow Patriarchate, staff member of *The Journal of the Moscow Patriarchate* and author of numerous publications, descends from this family.

In 1822 missionaries of Basel got permission to found a mission in Shush (now Nagorno-Karabakh Autonomous Region). They built a school and a printing-house where the New Testament in Turkic languages was printed. In 1828 missionaries of Basel received the right to freely travel about the Crimea and the Caspian Sea Area. It gave them a possibility to build more schools. Basel missionaries

enlightened kalmyks and kurds; some of them reached even Bagdad.

Basel missionaries lived and worked in Russia also ten years under Emperor Nicholas I, however in 1835 activities of all non-Orthodox missions were prohibited by a governmental ukase. Basel missionaries were deprived of all their privileges and the Basel Society recalled them from Russia.

From that time on the Basel Society intensified its activity in India, China, and Africa. However it experienced more and more financial difficulties, that is why in 1826 Switzerland, Germany, Austria, and Russia collected more than one million francs to help the Society.

These are several pages of the history of the Basel Missionary Society, activity of which was closely connected with Russia. In spite of all the difficulties the Basel Society experienced in the past, today it continues to bring light of the Evangelic faith to people and preach unity of the mankind; as S. Yelpatievsky, a Russian publicist, noted at the beginning of our century on his return from Switzerland: "One and the same sun is shining in Ufa and in Basel and everywhere mothers press their children to their bosoms with equal tenderness."²¹

When the Russian Orthodox Church joined the WCC (1961) a new page was opened in the history of the Russian-Swiss relations. The Russian Orthodox

Church has its representatives at the WCC headquarters in Geneva. Numerous international meetings with the participation of the representatives of the Moscow Patriarchate were also held in Basel. One of them—Consultation of the Representatives of Theological Schools of Orthodox Churches (July 1978), taking place in the premises of Basel Missionary Society.

Being situated at the crossroads of three states²² Basel is known to have been a place of international meetings since ancient times. The participants in the Basel Council of 1431-1449 wrote: "Basel is well constructed and has a lot of buildings for different kinds of meetings; the people here are quiet and peaceful, and lead a good life; foodstuffs is in plenty here; all princes of the earth love this town."

In May 1989 Basel became the place of holding the European Ecumenical Assembly "Peace and Justice". More than a thousand delegates, observers, and guests took part in the work of the assembly (see *JMP* No. 9, 1989). Representatives of the Churches from the USSR made their contribution to the development of Russian-Swiss church relations.

NOTES

¹ Cit. from B. Ramm, *Papstvo i Rus v 10-15 vv.* (Papacy and Russ in the 10th-15th cent.) M.; L., 1959, p. 222.

² *Ibid.*

³ R. Roth., Description of Sights

of Interest in Europe, SPL., 1761, p. 25.

⁴ *Shveitsariya s prisoedinennymi k nei zemlyami iz Bishingovoi "Geografii"* (Switzerland and Lands Attached to It from the "Geography" by Bishing) SPL., 1778, p. 263.

⁵ *Ibid.*, p. 269.

⁶ *Ibid.*, p. 265.

⁷ German painter and graphic artist Hans Holbein the Junior (c. 1497-1543) worked in Basel from 1515 to 1526.

⁸ Switzerland and Lands Attached to It..., p. 265.

⁹ M. Gurevich, *Opisanie grazhdanskoi pechati* (Description of the Civil Press), 1708-1725, M., 1955, p. 215.

¹⁰ R. Danilevsky, *Rossiya i Shveitsariya* (Russia and Switzerland). L., 1984, p. 20.

¹¹ For details see: Several Letters by Frederic Cesar La Harpe, SPL., 1898.

¹² All-Swiss organization existing from 1761 to the middle of the 19th century its aim being establishing of political and cultural relations between the cantons.—*Ed.*

¹³ Russian Archives, 1866, No. 1, p. 80, note 7.

¹⁴ N. Karamzin, *Pisma russkogo puteshestvennika* (Letters of a Russian Traveller). L., 1984, p. 97.

¹⁵ *Ibid.*, p. 100.

¹⁶ Rudolph I (1218-1291), King of Germany since 1273, first from the Habsburg dynasty. Captured Austria and Styria for the Habsburg family.—*Ed.*

¹⁷ N. Karamzin, Letters... p. 98.

¹⁸ D. Gorikhvostov, *Pisma rossiyanina puteshestvovavshego po Yevrope s 1802 po 1806 g.* (Letters of a Russian Man Travelling About Europe from 1802 to 1806). M., 1808, v. III, p. 162.

¹⁹ *Ibid.*, p. 156.

²⁰ V. Zhukovsky, Diaries. SPL., 1903, pp. 305-306.

²¹ S. Yelpatievsky, *Za granitsej* (Abroad) SPL., 1912, p. 9.

²² There is an obelisk near Basel on the border of Switzerland, France and Germany.

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Feodorov and Orthodoxy

Reviewing the historical path of Orthodoxy let us recall that before the 11th century the entire dominating Church, apart from communities that split from her, called herself Orthodox and Catholic, that is, of the true faith and universal. After the division of the Church into Western—Catholic, and Eastern—Constantinople Churches in 1054, the name Catholic adhered to the Western and the name Orthodox to the Eastern (at the same time the terms Roman Catholic and Greek Catholic were held by both Churches as official names). However, the Christian Church has always been and always will be one and indivisible within, despite all external divisions. For she is not only a council of believers but the mystic Body of Christ; happily, earthly barriers do not reach up to Heaven. ...It would seem that all this gives grounds to speak of the conditional character of the opposing Western and Eastern Churches as the two wings of one bird, adducing the wonderful comparison of Vyacheslav Ivanov. In the "Philosophy of the Common Cause", however, N. Feodorov does not strive to show the relative difference between Orthodoxy and Catholicism, on the contrary, he stresses the depths of the distinctions. He is evidently irritated by the dogma of the Pope's infallibility, defined by the Vatican in 1870.

In the sphere of dogma there are other rather vital differences between the Western and Eastern Churches. The Western Church teaches the Filioque, that is, the procession of the Holy Spirit not only from God the Father but from the Son too; she recognizes the existence not only of Heaven and Hell but of Purgatory also; she believes in the Immaculate Conception not only of the Blessed Virgin, but of Her mother, the Righteous Anne.

This is the area in which the "Philosophy of the Common Cause" requires thorough and serious study. Significant is the fact that here we hardly find any serious critical arguments of Catholicism. The last dogma on the Assumption into Heaven of the Most Holy Mother of God was defined by the Roman Catholic Church in 1950, half a century after the death of Feodorov, therefore, it is outside our field of observation.

As for the principal and the most original idea of Feodorov—the moral duty of the living to raise the dead, who would dare to confirm that it is not to this that Christ urges in the Gospel: *Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it* (Jn. 14. 12-14).

As we see, the Lord commands believers in Him that is, Christians, to do His works, His miracles the chief of which is the raising of the dead. He commands it because He Himself is ascending to Heaven... And in the observance of this commandment He perceives the condition of the Father's glorification, that is, the triumph of Orthodoxy. Twice it is affirmed that the help of grace will be sent from Heaven to any who asks for help in the Name of Christ. In the Gospel according to St. Matthew this is stated with absolute clarity: *Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give* (Mt. 10.8).

Is the key to synergism here, that is, to the idea of man co-working with God, formulated back in the 5th century by St. John Cassian the Roman and in the 19th century brilliantly completed by the Russian thinker, N. Feodorov?

Whether the views of Feodorov are Orthodox or not, the commandments issued from the Saviour's mouth are beyond argument. The New Testament context not only does not contradict but fully permits Feodorov's interpretation. Let us recall too the words in St. Paul's First Epistle to the Corinthians: *For since by man came death, by man came also the resurrection of the dead* (1 Cor. 15.21).

Perhaps a full stop could be put here. *He that hath ears to hear, let him hear.* But one cannot keep silent regarding serious critical arguments addressed to Feodorov by present-day supporters of Orthodoxy.

The thinker is reproached with reason for his mystic insensitiveness to the power of evil. And indeed, he seems to ignore completely the irrational principle in the world, the interference of fallen spirits in human life and history, giving

rise to discord, war, disease and death. Hence, perhaps, as a direct result, the underestimation of the necessity for transcendental Divine interference, the decisive factor in the work of universal resurrection.

Let us not forget, however, that Christ had already appeared in the world and had redeemed mankind from Original Sin. The dogma of Redemption is the basic dogma, the corner stone, of the Church. Thanks to the Sacrifice of the Saviour on the Cross, the power of evil had been chained and Hell made captive. The raising of Lazarus foretold the general resurrection. "General resurrection before Thy Passion affirming, Christ God Thou didst raise Lazarus from the dead," it is sung on Lazarus Saturday.

Feodorov is also blamed for his particularly practical and positivistic trend of his conceptions and his silence regarding the other world. Such silence compared to, for instance, theosophical speculations on this theme, is a manifestation of spiritual chastity. Account should be taken also of the fact that Feodorov was a profound monist, for him there did not exist the division of the world into immanent and transcendental, the idea of the oneness of all dominated his mind and feeling. "The plan of the common cause," wrote Feodorov, "presupposes, through a possibility at the beginning, through duty in the middle, and through reality in the end, the kinship of all and everything—oneness."

Let us compare this with the prayer at Divine Liturgy, when the Holy Eucharist is being celebrated, the Bloodless Sacrifice of Christ is being offered "for all and everything". Between Feodorov's humanism and Christianity in this aspect the sign of equation may be placed, it seems.

The most vulnerable place in the teaching of Feodorov, his, one might say Achilles' Heel, is his anthropology. Alas, it must be admitted that the "Philosophy of the Common Cause" is not free from important aberrations, principally his mechanicism and rationalism, the viewing of man as a machine, the product of whose vital activity is consciousness; hence the notion that dreams are sick anomalies or manifestations of an idle life; hence the unacceptable notion of the resurrection: "put together a broken machine and consciousness will return to it" (See "Philosophy of the Common Cause", Vol. I, p. 288).

The soul, however, is an immaterial substance, no matter, figuratively speaking, whether it is weighed on an apothecaries' or electronic scales of the latest technology.

Feodorov's teaching on this plane requires, unquestionably, overcoming and elaboration, further development in the spirit of genuine Christian anthropology which accumulates all the achievements of modern science.

Nikolai Feodorov would have only rejoiced at this. It is not by chance that his teaching

has markedly evolutionized, especially on the borderline of the century. Between the texts written or dictated by him in the 1860s, 1880s and 1890s and letters written just before his death there is an obvious difference.

In conclusion I would like to stress that one should not confuse the teaching of Feodorov with the distorted teachings of his pseudo-followers. They contain undoubtedly a taste of totalitarianism. It is not by chance that Lev Tolstoy was so attracted to Feodorov's idea of "labour armies".

One should also be warned against enthusiasm over monarchic extremisms in Feodorov's historiography and against the idealization of everything Russian just because it is Russian. He, for instance, was inclined to consider that in Russia the neglect of cemeteries was pardonable as a chance happening, while in bourgeois Europe the care of cemeteries, their cleanliness and order was a "police regimen, a desire to whiten death". But this is far from the truth. In Europe both Roman Catholics and Protestants have preserved and increased their Christianity, whereas we Orthodox Russians, in our day betrayed and trampled upon it. We have just to trust in God's mercy, thanks to the prayerful intercession of the host of new Russian martyrs, to which we owe the present rebirth in Russia.

Characteristic of Christian consciousness, from time immemorial, is purely Feodorov's pathos of mourning over dissensions, the salvation of all, the resurrection of the dead, and the transfiguration of the world. And Feodorov's word is truly, as Vladimir Ilyin (1891-1974) wrote, "dissolved by genuine Christian salt, and is from the Logos" (Euroasian Anthology, Prague, 1929, bk. 6, p. 18).

Christianity of Feodorov, who deeply venerated Lazarus Saturday, is not a conditional or symbolic Christianity of the mediaeval Scholastics, but an effective, creative and active Christianity, the Christianity of our eschatological epoch, the epoch of the last days. Perhaps, if mankind comes to its senses, the last days may become the beginning of the new Seventh Cycle of creation, to which we have all been called according to the word of the Saviour: *Be of good cheer; I have overcome the world* (Jn. 16.33).

Feodorov loved the Catechetical Sermon of St. John Chrysostom. In them and his love for them, lies the quintessence of his Orthodoxy: "Where is thy sting, O Death? Where is thy victory, O Hell? Christ is risen and thou art conquered. Christ is risen and the demons fall. Christ is risen and the Angels rejoice. Christ is risen and life goes on. Christ is risen and no dead is in the grave: Christ having risen from the dead became the first-fruit of death. To this be glory and the dominion for ever and ever. Amen."

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From his course of lectures on: "The Basic Questions of Modern Christian Apologetics"

The Theory of Evolution and Religious World Outlook

Together with the question of the origin of the world advanced, as an objection against the Christian world outlook, is the theory of evolution, especially in the form given in the teaching of Charles Darwin. Darwin's teaching on the origin of species and on the origin of man has long become a worn-out and hackneyed argument of "militant atheism". In order to look into these attempts at counterposing the theory of evolution to the religious world outlook, it is necessary first of all to differentiate between the idea proper of development in the world of nature and specific peculiarities of Darwinism and its diverse interpretations.

Usually an unsubstantiated and groundless assertion is made that the religious point of view excludes the possibility of development, that evolution contradicts the Christian teaching of the creation of the world. It is difficult to imagine, in which sources, in which tenets of Christian doctrine, even hints can be found giving grounds for such an assertion. On the contrary, it may easily be shown that the idea of development can rise from the soil of Christian world outlook, that only on the basis of Christianity it acquires a really intelligent meaning and an inner basis. The ancient pagan world did not know this idea, it was alien just as it remains alien today for the religio-philosophical world view of the East (Hinduism and Buddhism). The non-Christian East knows only the rotation of things, the cyclically repeating movement (the idea of the everlasting return). Ancient Greece and the ancient world in general, proceeding from the pagan pantheistic conception, conceived the world as an exclusive organic whole, for which there is nowhere to go and nowhere to develop. Only in the biblical Christian teaching on the creation of the world and on the relationship of the world to God the meaning and the vital necessity of the

idea of development is revealed.

According to the Christian teaching, the world was created by the Divine Mind, in order to rise to partaking of the absolute and divine perfection. This ability is not given from outside but is achieved by way of inner free mastery; the free ascent of the creature to the Creator. The whole life of the creature gains meaning as the path to this ascension, as the path to absolute perfection. The whole life on earth, the whole life of man from the Christian point of view is constant movement, development, the final end of which is the "transfiguration of the world" and the creation of "a new heaven and a new earth" where there will be "God of all in all". The Christian idea of freedom, the free ascension of the creature to the Godhead and the necessity arising from it, of rebirth and transfiguration through free affiliation with the Godhead, make the idea of the development of the world and of man, the idea of history religiously sensible and necessary. It may be said that Christianity and specifically Church Christianity is thoroughly historic, the entire mission of the Church is the historical preparation for the Kingdom of God.

The foundations of Christian dogma exclude any thought of contradiction between Christian world outlook and the idea of development.

On the other hand, it seems very difficult to understand and give meaning to the idea of evolution without the propositions religious in its source. The concept of evolution is not a simple chaotic movement without order, without beginning and end, without a definite direction system and meaning. Evolution is development in a certain direction, from one point to another and for a purpose. It supposes purposefulness and in the end some meaning and expediency. Development is the rising from the lower to the higher. If, in the foundation of life, there is no absolute principle and absolute goal, then there is no place for development. There is no possibility

of distinguishing between higher and lower stages, if there is no basis for estimation, but this basis can be acquired if there is an ultimate aim, an ultimate meaning in development itself.

If the very idea of evolution is not alien to Christian consciousness or contradicts it, the question remains: does Christian world outlook contradict the concepts of evolution in nature established by modern science? Darwinism is usually opposed to religious world outlook as a system of views of modern science on evolution. So, in order to answer correctly and clearly this question it is necessary to distinguish the following:

- 1) the scientific experience upon which the modern theory of evolution tries to be based;

- 2) Darwinism as one of the hypotheses of natural science;

- 3) diverse attempts at philosophical interpretation of Darwinism and its application to one or another world view, particularly atheism.

Darwinism is not the only scientific hypothesis which tries to explain scientific experience present in living nature with respect to evolution. There are other essentially different attempts proceeding from other principles (Lamarckism and others). The basic theses of the Darwinistic theory of evolution given in outline are:

- a) the existing diversity of species in flora and fauna originated from a small number of primary species. The species are not constant, they differentiate and develop;

- b) the development of species is determined by their struggle for survival and natural selection in this struggle.

Organisms most adapted to the environment remain alive in the struggle for survival, those less adapted perish and give room to the stronger. A natural selection takes place: changes appear in the organism (Darwin does not explain the origin of the changes saying they are "chance"), if they happen to be expedient in the sense of adaptation to the environment, if they are an advantage in the struggle for survival, are secured by natural selection. The organisms, species which have undergone such changes, stand up to natural selection, survive and hand down the useful qualities through heredity. In this way a new species is created. The law of heredity secures the good properties for the given species;

- c) man is not an exception among the other species with respect to his origin. Man as a special species has developed from a more primitive species, which may be characterized as "a man-like ape". The ape and man, in the animal and biological aspect, have a common ancestor. The law of struggle for survival and natural selection determined the rise and biological development of man.

Modern evolutionary theory advanced a number of essential objections against the tenets of Dar-

win's theory and corrections: the theory of mutation by De Vries, and the theory of Nägeli and Lamarckism.

Especially recently the basic tenets of Darwinism, his very method, have been questioned, and attempts are being made to construct a theory of evolution proceeding from other principles (Driesch, modern neo-Lamarckism, Berg with his theory of nomogenesis). Demonstrated are the one-sided mechanical character of Darwin's development of species, the exaggerated significance of the struggle for survival and of natural selection, and finally, the non-fortuitous character of the changes. Noted, together with the struggle for survival in nature, was the presence of a peculiar cooperation in the animal world, solidarity of the genus. The fact is pointed to by P. Kropotkin (*Mutual Aid Among Animals and People*, 1904) and L. Berg (*Struggle for Existence and Mutual Aid*, 1922). F. Engels in his day stressed this definitely. "Before Darwin," he writes, "his present followers stressed the harmonious cooperation in organic nature. But as soon as the teaching of Darwin was recognized, these very persons saw only struggle everywhere. Both these concepts are right within certain narrow boundaries but both are equally one-sided and limited. The interaction of inanimate bodies in nature includes harmony and collision; the interaction of living creatures include conscious or unconscious cooperation, as well as conscious or unconscious struggle. One must not see only one-sided struggle even in the flora and fauna. But modern puerility places under the one-sided and empty formula 'struggle for survival' the entire multiplicity of historical development and complexity of life. This means to say nothing or even less" (F. Engels, *Dialectics of Nature*, Moscow, 1936, p. 36).

It was pointed out by many critics that natural selection can explain only the survival of the species fit for existence, and not the process of adaptation and change of species. In the struggle for survival an organism, which has acquired any kind of property adapting it to the environment and of benefit to its life, gains advantage over the others, survives in the natural selection, and fixes the useful property through heredity. This is understandable. But in Darwin's theory, completely incomprehensible and unexplainable remains the question from whence came the useful changes? Darwin himself calls this acquiring of new properties by an organism fortuitous and admits the impossibility of explaining the fact within the framework of his conception. The critics point out the impossibility of understanding these changes, of the process of adaptation itself, if one accepts the mechanical conception of the organism's passive role. As a counterbalance to this, advanced was the idea of active participation of the organism in the process of evolu-

tion (the theory of mutation of De Vries, neo-Lamarckism), the theory of nomogenesis, or autogenesis, that is, an active interaction of the organism with the environment. The inner, creative factor gets, from this point of view, an essential meaning (the idea of creative evolution); and development acquires the features of expediency.

In the question of the origin of man, pointed out were the unsuccessful attempts to find the actual transitory type between the ape and man, any kind of traces of this transition.

The outcome of these polemics, however, cannot affect to any extent the well-grounded Christian world outlook. The bases of this world view do not depend on the correctness or incorrectness of one or another hypothesis of natural science (if they remain solely within the bounds of natural science), in particular, of Darwinism. Criticism of Darwinism on the part of natural science is the matter of natural science itself. As long as Darwinism remains within the bounds of the factors on which he wants to base itself, it cannot contradict religion for problems are viewed from different planes. What contradicts Christian world outlook are the attempts to create a special Darwinistic world view, with pretensions at solving the ultimate questions of life, of religious problems through hypotheses taken from an individual domain of knowledge. In other words, Darwinism can contradict the Christian world view when it exceeds the boundaries of experience of natural science, enters the plane of metaphysics and upon this plane is utilized, more or less arbitrarily, by trends hostile to Christianity.

This stand, proceeding from a correct understanding of the relationship between religion and science, up to the present, has not been very often sufficiently assimilated by both representatives of natural science and by representatives of Christian apologetics. The apologists of Christian world view frequently make the mistake, in this regard, of asserting that the truths of Christian teaching depend on the correctness or incorrectness of one or another hypothesis of natural science, in particular, of Darwinism. And, incidentally, in the attempts at disproving Darwinism with apologetical aims the religious stand gets mixed up with that of natural science, and biological problems are substituted for religious-philosophical. The hypotheses of natural science are changed depending on the level of science, on the diverse changeable trends of thought and life. The basic concepts of religious world view proceed from eternal principles of life and spirit, and it would be radically wrong to make them dependent on the refutation or proof of facts or hypotheses, advanced by particular certain spheres of human knowledge. In particular, if Darwin's teaching on the origin of

species is regarded only on the plane of natural science, without exceeding the logical boundaries of this plane, it is possible to find in it contradictions from the point of view of biological facts, but there cannot be found such concepts which could be logically counterposed to the truths of Christian doctrine. Darwin himself looked upon his theory in this way. In his basic work, *The Origin of Species* he warns directly and definitely against any attempts at making anti-religious conclusions from his theory. This theory, he affirms, is compatible with the Christian teaching on creation just as any other biological theory on the origin of species.

Darwin affirms even that, in his opinion, psychologically his theory disposes one to the recognition of the Creator's greatness. There is greatness, he says, in the outlook, according to which the Creator has originally placed life and its diverse manifestations into one or a limited number of forms.

Indeed, which of the biological conclusions of Darwin (even if recognized fully correct) would contradict the truths of Christian doctrine? The very idea of evolution, the development of species, as has been shown above, cannot be regarded as contradicting the Christian teaching on the creation of the world. Indicated also is the alleged contradiction of Darwin's teaching on the struggle for survival and the natural selection to the religious conception of intelligent expediency of creation, of "world harmony". In this instance, due to a misunderstanding, the teaching about the "absolute harmony" of the world which is still in the process of development, is ascribed to Christianity. Such conceptions are characteristic of various philosophical pantheistic teachings, but least of all of Christianity. The naive optimism, denying the existence of evil, imperfection and contradiction in the world; is alien to Christian views. The Christian teaching asserts that at the foundation of the life of the world lies purposeful beginning and that the existence of the world is as purposeful. But precisely this purposeful nature of creation, according to the Christian teaching, presupposes free development, a free path of ascension to the Divine Mind. Perfection is not given mechanically, and is not forced on creation from outside (in which case it could not have been mastered by it, become actually its inner property), but is attained through free development.

The developing world does not yet possess absolute perfection, but is only moving towards it. Christianity does not identify the world with God, like pantheism. Only in God is there the plenitude of all and absolute perfection, while a creature only possesses a potential, only the rudiments of perfection; the completion of the world process in the Kingdom of God. Hence the presence of imperfection in all creation. Further-

more, as it was already pointed out this development of creation can be achieved only freely from the Christian point of view. Hence the possibility for the creature to take the path of goodness or evil and the possibility of sin. Evil in life, according to the Christian view, is a consequence of sin. The Christian teaching speaks definitely of the fact of the Fall, of the fact of the Original Sin of man by virtue of the inner connection of all life, spreading to all creatures as a consequence. *For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now* (Rom. 8. 19-22). As a consequence of sin and evil, present in the world in the given state, are elements of disharmony and contradiction. These manifestations of evil will be eliminated and overcome completely when the process of development is accomplished, only then will absolute harmony of life be attained. Reason and expediency in world life in its present state is relative, it is revealed only as a possibility of development. The struggle for survival in the untransfigured world, still bearing traces of sin, is fully explicable and understandable from the point of view of Christian world outlook².

On the other hand, in the natural selection itself, even with its role exaggerated, as we find in Darwinism, we unquestionably find elements of ultimate expediency. If even natural selection entails development and perfection of the species, concordance with the environment and with the order of the life of nature; if this is a progressive factor then it is no longer a simple and meaningless fortuity. When Darwin speaks of the chance character of adaptability, chance appearance of useful changes, he in essence, suggests only that the nearest causes of these changes are not known, and not the absence of some inner reason. Although every change, he says, is determined by a certain reason, although it is subject to strict law, we are so rarely able to trace down this causal tie, that we are ready to call them fortuitous.

We pointed out above that the reference to the "chance" origin of expediency and to the dialectics of fortuity and necessity, in essence tell and explain nothing to us. If a certain cycle of chance combinations (given a large number of them) provides in the end, for an expedient result, it means that in the basis of these chance combinations a certain system, an inner expediency, becomes manifested. Dialectical combination of the fortuitous and the regular,

presuppose the presence of the non-fortuitous, according to the law of dialectics.

The most essential point in Darwin's theory, which is usually placed in opposition to the Christian world outlook and which has become one of the most hackneyed of anti-religious arguments, is the teaching of the origin of man from an ape ancestor.

Distinguished in this teaching must be the biological hypothesis (we shall put aside its correctness or incorrectness for the moment), and the mechanical and materialistic interpretation of it, and the attempts to use it as an anti-religious argument. If from Darwin's assumption that the physical organism of man developed from forms preceding it, the nearest being the man-like ape, one concludes that in his essence man does not have in himself other aspects except the animal, that, the biological aspect exhausts all his being, that there is no need to search in him any kind of "the image and likeness of God", any kind of a spiritual spark, raising him above the animal principle of life, then, of course, given such conclusions, the teaching would have an anti-religious significance.

However, do such conclusions proceed actually and strictly logically from the tenets upon which Darwin's theory is grounded (even if it were wholly grounded from the biological point of view)? The question of the origin of anything does not solve in any way the question of its essence; the question "how?" cannot to any extent replace the question "what is it?" that an object presents in essence. This elementarily logical truth may be considered firmly established by the modern theory of cognition. Whatever the process of the rise of the human organism: whether it had appeared all at once or had passed in its development a number of animal forms, it does not tell us of the essence of man the already formed. However the origin of the human organism is explained, one cannot eliminate the borders of the essential distinctions which divide man from the animal world. It is impossible to discard and leave without attention the undoubted historical fact that with the appearance of man there appeared a special world, a special "plan" of being, that this world of human relations in comparison with the kingdom of nature—mineral, plant and animal—constitutes a new stage in life, a new kingdom, so to say. Only with the appearance of man there arises the sphere of life identifying itself, the conscious structure of life, the sphere of culture, the possibility of history proper. However gradually and consecutively the process of creating man might have taken place undoubtedly at a certain stage he became a *homo sapiens* and opened a new period, that, at a certain stage, with the appearance of conscious activity of man new opportunities of life were established.

This fact cannot be denied by the representatives of philosophical trends which are far from any religious conceptions and even hostile to them. "All the systematic actions of all animals," Engels writes, "could not stamp their will on nature. This could be done only by man. In brief, the animal utilizes only external nature and makes changes in it only by virtue of its presence; man by his changes makes it serve him" (F. Engels, *Dialectics of Nature*, Moscow, 1932). "Where there is any relationship, it exists for me; the animal does not relate to anything, for the animal his relation to others does not exist as relation. Thus consciousness is a primary historical product and remains such as long as man exists."

"The spider," writes Marx in Volume I of his *Capital*, "makes the operations of a weaver, and the bee by making wax cells puts to shame some human architects. But the worst architect differs from the best bee from the very beginning in that before building a cell from wax he already had built it in his head. At the end of the process of labour there is a result, which before the beginning of this process existed in ideal, that is, in the imagination of the worker. He not only changes the form of what was given by nature, he implements at the same time his conscious aim, which, as a law, determines the means and character of his action and to which he must subdue his will."

To reduce this difference to mechanical results of chance anatomical changes or mechanical labour processes (to which Engels inclines in his article "The Role of Labour in the Process of Humanizing the Ape" in contradiction to his own teaching on "dialectics of nature") becomes impossible without making an allowance for logical incompatibility as is clearly shown by Marx and Engels, who say that labour not connected with consciously set and intelligent aims, remains an animal labour and by itself cannot come out of its animal state. In order to come out of this state, to rise above it, a conscious relation to the world and life is necessary. If this rising consciousness is deduced from mechanical labour it becomes a vicious logical circle (human labour is deduced from consciousness and consciousness from labour). Anatomical changes, the exercise of organs, the use of implements may create beneficial conditions for conscious activity, but they cannot remove the necessity of the inner factor, the inner conscious process, the very substance of consciousness, as a new feature of life cannot be deduced from them.

At a certain stage of development appears this new property and quality of life, which is distinct from the properties and qualities of animal life and which cannot be reduced to them; it is exactly with this moment that the essence of man is bound. Man is not simply an

"animal, making implements", as a popular definition asserts today, but above all a conscious being, without which creation and the expedient application of the implements would be impossible, without which labour would not be human labour just as, on the other hand, the role of consciousness would not be limited to the task of "making implements". This obvious conclusion of the mind cannot be shaken by any theory regarding one or another means of development of the animal species. These biological theories can speak only something completely different, namely, about the development of the biological conditions for the manifestation of that which constitutes the essence of humanity, the appearance of that structure of the physical organism, given which, the action of the human spirit is made manifest. They do not touch the problem of the spirit itself and cannot touch it, while it is precisely with what the problem of the essence of man is bound. Before the appearance of the spirit there was no man, however similar to man the external structure of the animal being might be. The Christian world view does not deny for a moment the connection of man with the animal world and even with the mineral world in the physical aspect of his nature. This connection of man with the animal and inanimate nature is stressed perfectly well in the Bible narrative on the creation of man from "dust", as it says in the church canticle: *Thou art dust and unto dust thou shalt return*; but this nature, this biological aspect, is not the whole of man. That which makes him man, in the real meaning of the word, extends beyond the biological formulation of the question. For the Christian world view it will be "the image and likeness of God", the spirit, capable of perfecting in the truth, the good and the beautiful.

Thus the Christian idea of the "image and likeness of God" in man is neither touched nor removed.

The Christian world outlook is often accused of anthropocentrism, of the exclusive separation of man from nature, his separation from the life of the rest of the world, inattention and neglect of this world of nature, of breaking its integrity. Counterposed to this is the "consistent materialistic world view" which allegedly emphasized this connection of man with nature, unity with it. This accusation is merely laying the blame on the wrong party. It is exactly the atheistic world outlook that has lately mechanized and dispirited nature, deprived it of the living spirit. It is practical atheism with its one-sided cult of mechanics and technique which reduces cultural progress to technical progress, that forgets the living life of nature, shunning it in essence. For this world outlook there is only one ideal attitude to nature—its exploitation. Everything in nature, animate and inanimate, in this ideal is looked

upon exclusively as a means for the "animal, making implements". The cosmic element, the bond with universal oneness, is completely ignored, for example, in the characterization of "the new man in the highest forms of social development", which is given by Marx, Engels and in Marxist literature (see P. Novgorodets, *On the Social Ideal*, Chap. 2; A. Lunacharsky, "Atheists" in the book: *Essays on Marxist Philosophy*, 1908). It is hard to image greater anthropocentrism than in the modern atheistic world outlook (which gets on well with the lowering of the conception of man to an "animal, making implements").

Christian world view by recognizing in man the image and likeness of God, at the same time not only does not break off his ties with "all creation" but on the contrary, places upon man an obligation towards it. Nature for a Christian is not something inanimate and indifferent, not a simple mechanism. It manifests world life connected not only externally as environment, but internally and organically with the life of man. Manifested in man, as the highest stage in nature, is creative consciousness of the creature, and through him nature too becomes conscious of life. Hence the tie between the fate of nature (in its different stages) and man. In the coming "transfiguration" of the creature, "in the new heaven and the new earth", which is the ultimate goal of Christianity, not only man but every creature will find due place. *For the earnest expectation of the creature waiteth for the manifestation of the sons of God... Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now* (Rom. 8.19-22). This conciliarity (gathering together) of all creatures (together with man) as an ideal is lucidly shown in the teaching of Saint Sophia, the Wisdom of God, in Whom all creation comes to unity; this runs all through the church canticles, the early church icon-painting and the patristic literature.

The relationship of man to nature according to Christian world outlook is manifested not in its exploitation, but in its cultivation, in the obligation to "labour and cultivate the earth", to help raise and transfigure it. Great significance is given in patristic literature to the unity, interconnection of all creation, and the obligations of man towards nature. "What is a merciful heart?" asks St. Isaac Syrus, and replies, "the burning of man's heart for all creation, for man, the birds, animals and all other creatures. Remembering them, man's eyes fill with tears from deep and great pity. And seeing their great patience the heart fills with tenderness and cannot bear, or hear, or see, any harm done to, or the least suffering borne by

creatures. And that is why he prays for the speechless and crawling nature with great compassion, which rises ably in the heart when he thus assumes the likeness of God" (St. Isaac Syrus, *Works*. Homily 48).

Sin, as explained above, according to Christian teaching, perverted this normal relationship of man and nature. But the unity and conciliarity of creation remains the ideal we are commanded to strive for. And in ecclesiastical traditions and in patristic literature there are examples of ascetics who, in the given imperfect conditions, actually felt this unity, achieved that stage when communion with speechless creatures became possible and understood them, which seemed incomprehensible to ordinary men's consciousness. This is told in the traditions preserved in the *Lives of Saints* (the lion of Starets Gerasim; the bears of St. Sergy of Radonezh and of St. Serafim of Sarov). In the *Candid Stories* the wanderer, who was constantly engrossed in inner prayer, tells us: "When I began praying with the heart, everything surrounding me appeared wonderful—the trees, grass, birds, the earth, air, light, everything seemed to be saying to me that they were existing for man, were witnessing to God's love for man, and all were praying and singing praises to God. And I understood from this what which is called in *Philokalia*, 'the knowledge of the words of creation' and I saw the way in which it was possible to talk with God's creation" (*Candid Stories of a Wanderer Told to His Confessor*; 3rd edition, Kazan, 1881, p. 31).

It can be clearly seen from all this what deep misunderstanding is at the bases of the assertion of the rift between man and nature in Christianity. It is precisely the Christian world outlook that gives meaning to the bond between nature and man, and gives it spiritual foundation.

NOTES

¹ Darwin expressed similar thoughts often in his other works and in letters (to D. Grey, to Fords, and in his autobiography). In anti-religious literature attempts are sometimes made to explain Darwin's agnosticism and agnosticism generally as "a hidden timid atheism". Here evidently is some distortion. Logically speaking there is nothing common between atheism and agnosticism (the teaching of the rational incomprehensibility of the ultimate principles of life). From the fact of admitting, on principle, that the question of God, creation and so on, is insoluble for the intellect, it cannot follow that there is no God or that there was no creation. If we do not know or cannot explain something, it does not mean, in the least, that it does not exist. Moreover, the question is considered unsolved only from the point of view of rationality. This does not exclude the possibility of perceiving the being of God by supra-sensuous spiritual experience.

² As stated above, the facts of the struggle for existence are stressed by Darwin one-sidedly. Equally unquestionable facts of cooperation and solidarity in the world of nature have been left unheeded in Darwinism.

Professor N. Fioletov (1891—1943)

Nikolai Nikolayevich Fioletov was born on December 1, 1891, into the family of an Orthodox priest in the village of Yertzovka in the Volga Region.

From 1899 to 1901, he studied in a theological school, and, upon finishing it, entered the Saratov Theological Seminary. In 1907 he left it in protest against the expulsion of innocent men who were not involved in revolutionary disorders. In 1909, he finished the classic gymnasium in the town of Tsaritsin (now Volgograd). That same year he was enrolled in the Faculty of Law at the Moscow University. As a student he was very close to Prof. Yevgeny Nikolayevich Trubetskoi (1863-1920), an eminent Russian religious philosopher, lawyer and public figure.

In the last years of study he became interested in the history and theory of ecclesiastical law. He won the gold medal for his dissertation on the activity of Pope Leo XIII, Bishop of Rome (1878-1903), whose encyclical *Rerum novarum* is to this day the fundamental document of the Roman Catholic Church in the field of social politics. In the years 1912-1917, Fioletov actively cooperated in the Religio-Philosophical Society named after Vladimir Soloviev, participating in its meetings, and reading papers. In the *Transactions of the Public University* named after Shanyavsky he published the article "The Social Philosophy of V. Soloviev".

During World War I, Fioletov worked for the Moscow Committee on Aid to Refugees (1916-1917). In December 1916 he successfully defended his master's degree. One of his test lectures of the time was printed in the *Yuridichesky Vestnik* (Juridical Herald) No. 1, 1917. In May 1917 Fioletov became professor of ecclesiastical law at the Perm University. Being a convinced adherent of Church reform in Russia, he actively helped with his socio-publicistic articles to prepare for the All-Russian Local Church Council. The articles of Prof. Fioletov appeared in the newspaper *Utro Rosii* and in two independent pamphlets "The Church in Renewed Russia" and "The State and the Church".

The name of the young specialist on canon law became well known, and he was elected a delegate to the Local Council of the Russian Orthodox Church from the Perm University. Being the youngest member of the Local Council, Prof. Fioletov took part as secretary in the work of the department "The Legal Position of the Church in the State", helping professors S. Bulgakov (later archpriest) and Ye. Trubetskoi. At the same time Fioletov was a member of the juridical department for regulating the divorce process, headed by Metropolitan (later Patriarch) Sergiy Stragorodsky.

After the closing of the Local Council in 1918, Prof. Fioletov returned to Perm. Since the teaching of ecclesiastical law was eliminated in the local university, he began to lecture in the history of law. In the summer of 1922, Fioletov was appointed professor of Saratov University, where he worked up to the autumn of 1924. In Saratov he married one of the closest disciples of the eminent Russian religious philosopher, Simon Lyudvigovich Frank (1877-1950).

In August 1924, Fioletov and his wife moved to Tashkent where Fioletov was given a post at the Central Asian University.

Further information about Fioletov we have gathered from his widow's reminiscences published in the

Bulletin of the Russian Christian Movement, No. 126 (corresponding citations are taken from this issue).

Religious life in Tashkent at the time was very interesting and tense, full of dramatic events. Living and working in the city was the famous bishop-surgeon His Grace Luka Voino-Yasenetsky, and the banished Metropolitan Arseny Stadnitsky and Archimandrite Veniamin Troitsky, and visiting it were Bishop Andrei Ukhtomsky and several other remarkable figures in the Russian Orthodox Church. Fioletov met and talked with them often. "His concern for the Church, her position in society, the attitude to her of the state was extreme, and her fate moved him sometimes to tears..."

In 1928, Fioletov was left without work because the department of law at the Tashkent University was abolished. Prof. Fioletov's name was put on the black list and he was deprived of the right to vote, in a word, he became one of those under state surveillance, constantly discriminated against. He had to earn his living by giving lessons illegally and practicing law privately.

In the spring of 1931, Fioletov was invited to the post of learned secretary of the newly opened Tajik Research University in the city of Dushanbe (Stalinabad at the time). For attempting to organize an Orthodox parish, Fioletov was arrested on Holy Week. After a month in prison in Stalinabad he was sent to Tashkent, where upon exhausting investigation which lasted six months he was set free—till the sentence was passed in Moscow.

In January 1932, Fioletov was sentenced to three years' exile in Novosibirsk, where he worked as statistician in the planning and economics sector of the West Siberian territorial administration.

When his exile ended Fioletov was able to get the post of teacher of world history (Middle Ages) at the Kursk Pedagogical Institute, where he worked from the autumn of 1934 to the autumn of 1935, regularly attending local Orthodox churches.

After the appearance on the Institute's bulletin board of the notice about "professors wearing crosses on their necks", Fioletov was fired "for introducing into his lectures bourgeois ideology" and was forced to leave Kursk without the right to teach.

In 1935-1939, Fioletov lived in Tver (then Kalinin) and its environs. At first he worked for a time as statistician at one of Kalinin's institutions but was forced to abandon it and in subsequent years was unemployed. He gave lessons and did some writing for a living.

To that time refers his friendship with Hieromonk Pavel Troitsky, together with whom he experienced the beneficial influence of the mediaeval treatise *Heliotropion*, or, "Following God's Will", translated from Latin, in the exposition by Archbishop Ioann Maksimovich.

It is to this period that the work of Prof. Fioletov in the field of Christian apologetics belongs.

"Fioletov supposed that the usual method of school apologetics with its desire to prove scientifically, for example, how Jonah could have spent three days inside the whale with clumsy attempts at explanation such as the size of the mouth of the whale, and so on, or how could the creation of the world in six days be understood from the point of view of modern astronomy, cannot stand up to criticism since given such approach to apologetics there takes place an erroneous mixture of planes (of natural science and theology)."

PATRIARCH ALEKSY II OF MOSCOW AND ALL RUSSIA

Selected Works for the Anniversary of Enthronization.

1990-1991. Moscow, the Moscow Patriarchate's Publishers, 1991, pp. 192

On June 10, 1991, the entire Plenitude of the Russian Orthodox Church solemnly celebrated the first anniversary of the enthronization of His Holiness Patriarch Aleksey II of Moscow and All Russia.

This volume of selected works by His Holiness Patriarch Aleksey, D. Sc. (Theology), brought out by the Publishing Department of the Moscow Patriarchate with the technical participation of the "Planeta" Publishers, is devoted to this historic date.

The book, consisting of ten sections, includes publications, which appeared in church and secular periodicals, as well as the first published materials from the personal archives of the Primate of the Russian Orthodox Church.

All of them reflect the truly epochal scale of the primatial activity of Patriarch Aleksey II of Moscow and All Russia aimed at strengthening the Russian Orthodox Church, achieving a religious and moral revival of the people, spiritual renewal of society, and promoting Russian culture.

Section 1—"The Beginning of the Patriarchal Path" (pp. 4-12)—includes programme speeches delivered by the newly-elected Patriarch at the Local Council of the Russian Orthodox Church held in the Trinity-St. Sergy Lavra and St. Daniel's

Monastery on June 8-10, 1991. They contain the call to all children of the Russian Church to fulfil the duty: *to be the salt of the earth and the light of the world*, bequeathed by God, to justify the hopes of broad public circles which quite rightly view the Church as a source of undiminishing spiritual strength which transforms the life of society and is prepared to promote the Motherland's revival. The key to this is the revival of monasticism on a country-wide scale, development of the conciliar principle or sobornost, theological education and catechization. "We see our priority task," Patriarch Aleksey emphasizes, "above all in strengthening the internal, spirit-bearing life of the Church..." "In the vortex of changes taking place in the world, reliance on the eternal and unshakable seems to us to be particularly important. We will carry out our service on the basis of the Holy Tradition, remaining loyal to the dogmata of faith and church canons..." (p. 8).

Section 2 (pp. 13-21) carries His Holiness's holiday greetings, including the Christmas and Paschal messages, as well as his special message in connection with the return of the holy relics of St. Serafim of Sarov to the Church.

"Let us not forget that St. Serafim's spiritual joy was the fruit of a hard,

many-years' feat," the Patriarch points out. "Both St. Serafim's peaceful spirit and his joy over the Resurrection of Christ the Saviour were acquired through co-crucifixion with the Lord, through numerous trials and sorrows" (p. 18).

Section 3 (pp. 22-38) contains the words His Holiness said during the episcopal consecration and presentation of a hierarchal crozier, addressed to bishops: Manuil of Petrozavodsk and Olonets; Pyotr of Beltsy, Vicar of the Kishinev Diocese; Vikenty of Bendery, Vicar of the same diocese; Kornily of Tallinn, Yevlogy of Vladimir and Suzdal, and Yelefery of Chirkent and Tselinograd.

The leit-motif of all these words is a patriarchal paternal call for keeping and promoting the grace-endowed gift of hierarchy by fervent and awesome conduct of church services, zealous preaching of Christ's truth, and complete reliance on God's will.

The next section—"The Word of Preaching" (pp. 39-69), comprises the Patriarch's sermons delivered during divine services in the period between July 6, 1990 and February 25, 1991. The sermons breathe indestructible faith in the greatness and spiritual strength of the Russian people who "have not ceased to be God-seekers" (p. 47), in spite of the hard historical trials and misfortunes that have befallen them.

After the arrest of Hieromonk Pavel Troitsky in the spring of 1939, Fioletov and his wife, fearing repression, moved to the village of Nekrasovo near the industrial settlement of Visokovsky, in a distant district of Moscow Region. There he tried to finish his work on apologetics, the third part of which, regrettably, he left unfinished.

On June 25, 1941, Prof. Fioletov was arrested in Solnechnogorsk and sentenced to ten years in a concentration camp.

On March 8, 1943, the life of this wonderful man, a zealous Christian and eminent scholar, ended prematurely: he died of starvation at a station in Mariinsk concentration camp, of Novosibirsk Region.

The place of his burial is unknown, but his name will live for ever in the history of the Russian Church and of Russian science, Eternal Memory to him!

V. NIKITIN

Section 5—"The Bible and Contemporaneity" (pp. 70-74)—contains two orations delivered by the Patriarch in St. Daniel's Monastery in Moscow.

The first of them is addressed to the participants in a general meeting of the Synodal Bible Commission, the second—to the participants in the ceremony of the completion of the "Reprint of the Explanatory Bible" project. His Holiness believes that the most topical tasks in the field of biblical studies are:

1. Further improvement of the Russian translation of the Holy Scripture;

2. Greater accessibility of the available Church Slavonic translation of the Bible;

3. Translation into native tongues and spread of the Bible among non-Russian Orthodox worshippers in this country.

The next section (pp. 75-85) includes messages addressed by the Primate of the Russian Orthodox Church to the Primates of the Local Orthodox Churches; His Holiness Patriarch Dimitrios I of Constantinople; His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia, and also to His Holiness Pope John Paul II of Rome.

Published in this section is also "The Statement in Connection with the Current Situation in Relationships with the Catholic Church", expressing serious and profound concern over the aggravation of the Uniate problem in the Western Ukraine.

The section "The Church and the Orthodox Youth" (pp. 86-98) includes three orations delivered by Patriarch Aleksy at the solemn act held in the Moscow Theological Academy on October 14, 1990, at the meeting with members of the faculty of the Moscow Theological Schools on November 30, 1990, and at the opening of the Congress of the Orthodox Youth in Moscow on January 25, 1991.

In them the Patriarch stresses

the idea that the most important task of the Orthodox Youth is a worthy and adequate testification of Truth, and this is possible only with a clear and effective ecclesiological consciousness. Young people must overcome the inertia of delusion which is characteristic of many typical intellectuals, who believe that the Church needs them more than they need the Church. "The Church is a source of everything that is vital and spiritual, bright and creative", that is present in man (p. 95).

The next is a special section devoted to the official correspondence of Patriarch Aleksy II, a people's deputy of the USSR, with Soviet statesmen (pp. 99-135): President of the USSR Mikhail Gorbachev, Chairman of the RSFSR Supreme Soviet (now President of the RSFSR) Boris Yeltsin, Chairman of the RSFSR Council of Ministers Ivan Silayev and others. All this testifies to the high prestige enjoyed by His Holiness and to his constant concern for the needs of the Church and worshippers in our country.

Especially noteworthy is the list of the churches, monasteries and convents (530 in all) for whose return Patriarch Aleksy petitions to the Government of the RSFSR on behalf of the Russian Orthodox Church.

Section 9 contains His Holiness's statements on ecclesio-social themes (pp. 136-154). The main of them—"God Grant Russia to Find the Road to Light"—contains an in-depth and penetrating analysis of relationships between the Russian Orthodox Church and the Soviet state.

Patriarch Aleksy expresses concern in connection with the purely utilitarian attitude to the Church, which today, perhaps, is the most tenacious constant of social conscience" (p. 137).

"Serving God," His Holiness points out, "the Church promotes the growth of light and goodness in people, and the growth or decline

of this inner cultivatedness of the human heart determines, in its turn, rises and falls of the human race, that is, in the final analysis, the destinies of Russia" (p. 138). For the entire profundity and vitality of Orthodoxy are contained in the Gospel. Russia's road to Christ's Light lies through a "truly molecular work of consecrating and christianizing the World, which in fact, has been the Church's work over the centuries" (p. 139).

The concluding, 10th, section (pp. 155-189) comprises publications, including interviews, which appeared in the secular press and which deal with topical issues of ecclesiastical and cultural and social life, reprinted from *Izvestia*, *Literaturnaya gazeta*, *Sovietskaya Rossiya*, *Komsomolskaya pravda*, *Slavyansky Vestnik* and some other newspapers and journals, as well as the foreword to the Soviet-American edition of the book *The Icon*.

These publications cover an extremely broad spectre of current problems, including the issue of war and peace, social harmony, ecology, the overcoming of the inter-ethnic discord and many others.

And to every question put by the interlocutor, an inquisitive "co-questioner of this age", His Holiness finds words of healing and pacifying wisdom, arousing in the human heart compassion and mercy, sympathy and faith, hope and confidence in the achievement of general accord and stabilization of the life of society.

That is why this volume is so inspiring. Its publication is an event of great and, I think, ever-lasting church and social importance; every word of the Patriarch of Moscow and All Russia is not only a tribute to the contemporary history of the Church and the Motherland, but also a candle lighted on their arduous road leading to revival.

Valentin NIKITIN



THE CHURCH OF THE TRANSFIGURATION IN ORDYNKA ST.,
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